

# ***The Names of God***

**By Dr. Stephen E. Jones**

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## Table of Contents

Chapter 1: Introduction to God .....	3
Chapter 2: Jehovah-Jireh .....	6
Chapter 3: Jehovah-Ropheka .....	8
Chapter 4: Jehovah-Nissi .....	11
Chapter 5: Jehovah-Mekaddishkem .....	13
Chapter 6: Jehovah-Shalom .....	16
Chapter 7: Jehovah-Sabaoth.....	19
Chapter 8: Jehovah-Zidkenu .....	23
Chapter 9: Jehovah-Shammah.....	26
Chapter 10: Jehovah-Elyon.....	29
Chapter 11: Jehovah-Roi .....	32
Chapter 12: Jehovah-Nakaw .....	35
Chapter 13: Jehovah-Boethos .....	38

# Chapter 1: Introduction to God

The term *Elohim* (“God” or “gods” depending on the context) is how the Creator is identified in the first chapter of Genesis. It is a reference to God as the Creator in relation to His creation. [Genesis 1:1](#) says,

**<sup>1</sup> In the beginning Elohim alef-tav created the heavens and the earth.**

The two Hebrew letters, alef and tav, are in the Hebrew text but remain untranslated in most Bibles. Yet the New Testament writers pick up on this and comment on it in the Greek term, “Alpha and the Omega” in [Revelation 22:12, 13](#),

**<sup>12</sup> “Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. <sup>13</sup> I am the Alpha and the Omega, the first and the last [letter], the beginning and the end.”**

We see here that Jesus laid claim to being the Alpha and the Omega—which, in Hebrew terms, is the *Alef* and the *Tav*. He was telling us that He was the Creator at the beginning, as we read in [John 1:1–3](#),

**<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things came into being through Him, and apart from Him nothing came into being that has come into being.**

He is therefore the Creative Word, and when He said, “*Let there be ...*” it came into being (existence). As the Creator, He claims ownership of all that He created, and as the Owner, He is also responsible for that which He created, according to the laws of ownership in Exodus 22.

This ownership invokes a special relationship between Christ, the Word, and the creation that was brought into existence. It is this relationship that brought Christ to the earth. He came to reveal the Father and to provide the example (and proof) of what mankind was called to be.

## Yahweh (Jehovah) and El Shaddai

There is much dispute as to how to pronounce this “sacred name.” Decades ago, I used to collect the various spellings and pronunciations of YHWH that different teachers believed to be the exact way the name was to be spoken. I am not here to argue for any of these opinions. The sacred name was never intended to be a password to gain access to Him.

What is important is to know who He is. Names are a revelation of one’s nature. We should know the nature of God, and a study of the various names of God in Scripture are revelations of different aspects of His nature. The Hebrew name YHWH (or YHVH) has four letters, defined in [Revelation 1:8](#),

**<sup>8</sup> “I am the Alpha and the Omega,” says the Lord God [*Kurios ‘o Theos*], “who is and who was and who is to come, the Almighty.”**

The Greek term, *Kurios ‘o Theos*, is the standard Septuagint Greek equivalent of *Adonai Yahweh* that is used in [Genesis 2:4, 7, 8, 9](#), etc. The term appears in the second of the eleven manuscripts (of family histories) that comprise the book of Genesis. This is not another God, of course. It is another name for Yahweh, which means “was-is-will be”—in other words, *ever-living*. So we read that the Lord God “*is and who was and who is to come.*”

*Adonai Yahweh* is also Ezekiel’s favorite term. According to Dr. Bullinger, the name *Adonai* denotes *headship*, where God is pictured as an Over-lord in relation to the earth. It denotes the sovereignty of God, attributing to Him the power and ability to accomplish His purpose for the earth. It should properly be translated “Lord Yahweh,” but for some reason, it is usually rendered, “The Lord God,” even though *Elohim* (“God”) does not appear in the text.

To complicate matters, the Masoretic (Hebrew) scholars, in 134 places, inserted vowel points in the name Yahweh, signaling to the reader that he should verbalize Yahweh as *Adonai*, so as to avoid profaning His name. But we need not stress over this, since the Hebrew text itself retained the correct name. Some, however, have overreacted to this, denouncing the name *Adonai* as

if it were an offence to God. Yet Adonai is a fairly common biblical name for Yahweh, going back as far as the second chapter of Genesis.

The name Yahweh is referenced by Moses in [Genesis 21:33](#),

**<sup>33</sup> Abraham planted a tamarisk tree at Beersheba, and there he called on the name of the Lord [Yahweh], the Everlasting [olam] God.**

The word *olam* means “hidden, unknown,” as it is derived from the root word *alam*, “to hide.” Perhaps this is a subtle reference to the fact that Abraham did not yet know God by the name Yahweh. The name was revealed to Moses many centuries later, so he back-dated the name from a position of knowledge. This is shown in [Exodus 6:2, 3](#), which reads (literally),

**<sup>2</sup> God spoke further to Moses and said to him, “I am Yahweh; 3 and I appeared to Abraham, Isaac, and Jacob as El Shaddai, but by My name Yahweh, I did not make Myself known to them.”**

Hence, whenever we read the name Yahweh in the book of Genesis, we must understand that Moses was inserting a name that was yet unknown to those patriarchs. So we see the curious statement in [Genesis 17:1](#),

**<sup>1</sup> Now when Abram was ninety-nine years old, Yahweh appeared to him and said to him, “I am El Shaddai; walk before Me and be blameless.”**

Yahweh appeared to Abram but identified Himself as El Shaddai when the time came to prepare for the birth of the promised son, Isaac. El Shaddai means “the breasted one,” (from *shad*, “breast” as in **Job 24:9**) and is God’s female role in giving birth to a son. Dr. Bullinger says that El Shaddai sets forth God as being the Giver of grace and comfort.

Again, [Genesis 35:11](#) says,

**<sup>11</sup> God also said to him [Jacob], “I am El Shaddai; be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come forth from you.”**

El Shaddai is concerned with giving birth and presents us with the motherhood of God, even as Yahweh manifests the fatherhood of God. Being one complete God, He created man in His own image, male and female, orienting men toward Yahweh and women toward El Shaddai. The voice is different, but God is one.

We should also note that sometimes Yahweh appears in a shortened form as Yah. This first appears in [Exodus 15:2](#), which, along with verse 3 is quoted in [Isaiah 12:3](#), “*Yah Yahweh is my strength and my song.*” Yah is also the ending of many Hebrew names (usually spelled with an “-iah,” as, for example, *Josiah*).

## Subsets of Yahweh

Most scholars list ten versions of Yahweh (or Jehovah). My own list contains twelve. I leave it to the reader to decide for himself.

1. Jehovah-Jireh, “Jehovah will see,” implying that He will provide. ([Genesis 22:14](#)).
2. Jehovah-Ropheka, “Jehovah that heals.” ([Exodus 15:26](#)).
3. Jehovah-Nissi, “Jehovah my banner.” ([Exodus 17:15](#)).
4. Jehovah-Mekaddishkem, “Jehovah that sanctifies you.” ([Exodus 31:13](#)).
5. Jehovah-Shalom, “Jehovah that sends peace.” ([Judges 6:24](#)).
6. Jehovah-Sabaoth, “Jehovah of (military) hosts.” ([1 Samuel 1:3](#)).
7. Jehovah-Zidkenu, “Jehovah our righteousness.” ([Jeremiah 23:6](#)).
8. Jehovah-Shammah, “Jehovah is there (present).” ([Ezekiel 48:35](#)).
9. Jehovah-Elyon, “Jehovah Most High” ([Psalm 7:17](#)).
10. Jehovah-Roi, “Jehovah my Shepherd.” ([Psalm 23:1](#)).

To this list, I personally add two more names:

**11. Jehovah-Nasaw, “Jehovah that smites”** ([Ezekiel 7:9](#))

**12. Jehovah-Boethos, “Jehovah our Helper”** ([Hebrews 13:6](#), quoted from [Psalm 10:14](#)).

A thirteenth name is added by some others, to which I bear witness:

**13 Jehovah-Sneaky, “Jehovah, who pounces”** ([2 Hezekiah 3:4](#)).

## Chapter 2: Jehovah-Jireh

Yahweh (or Jehovah) is the self-existent One. The name should be seen as a contrast to the gods (idols) that men create in their own image. Men have a concept of God which they translate into some form of artwork or sculpture to express their limited understanding of God's nature. But the existence of the true God does not depend upon men. He is self-existent.

Scripture sets forth the revelation of His nature in terms of a multiplicity of names, each of which is part of what it means to be Jehovah. In essence, His name expresses the idea of Life, not mortal life as we know it, but immortal life. Yet His nature needs to be broken down into component parts in order for this Life to become the light of men ([John 1:4](#)).

So God has given us ten or twelve portions of revelation that essentially define His Life.

### The Eyes of God

Nothing escapes His attention. Because He is Life itself, He is intimately involved in everything and everyone that He has created. It is NOT the case that life and death dwell separately and that God cannot "see" and know some things in the realm of death. [Proverbs 15:3](#) says,

<sup>3</sup> **The eyes of the Lord are in every place, watching the evil and the good.**

Again, we read in [Zechariah 3:9](#),

<sup>9</sup> **For behold, the stone that I have set before Joshua; on one stone are seven eyes ...**

Later, we read in [Zechariah 4:10](#),

<sup>10</sup> **... But these seven will be glad when they see the plumb line [of truth] in the hand of Zerubbabel—these are the eyes of the Lord which range to and fro throughout the earth.**

One stone has seven eyes which see all things in the earth and provides the solution as well. By my own revelation in 2001, *The Eyes of God* is the name of an angel that is given to seers to provide the plumb line that measures truth (true vertical between heaven and earth). Perhaps there are, in turn, seven subdivisions of the eyes of God, which may require further revelation at a later time.

It was a serious matter when Isaiah wrote in [Isaiah 29:10](#),

<sup>10</sup> **For the Lord has poured over you a spirit of deep sleep. He has shut your eyes, the prophets; and He has covered your heads, the seers.**

When God puts a sack over the heads of the seers, they cannot see. The context shows that they were to be blinded as to the destruction of Jerusalem in the earlier verses ([Isaiah 29:1–8](#)). That lack of "seeing" is still with us to this day. When this angel appeared to me in 2001, I did not know the significance of this, but I now understand that this angel had caused me to see and to understand the coming destruction of the earthly Jerusalem ([Jeremiah 19:10, 11](#)).

### Provision for the World

In fact, when Paul brought His teachings on the sovereignty of God to its crescendo, he wrote in [Romans 11:36](#),

<sup>36</sup> **For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.**

To assert that "from Him ... are all things" means that all things were created out of Him, that is, out of His substance. He did not create all things out of nothing (*ex-nihilo*), nor out of some pre-existent material (*ex materia*) but out of Himself—God (*ex Deo*). In other words, He "fills all in all" ([Ephesians 1:23](#)). Creation itself is not God, as pantheists would claim, but yet the creation was made from God particles. Hence, all the pain in the world, caused by sin, is painful to Him and must be resolved in

the end. This is possible only if He is able to restore all things. If not, He will lose body parts, so to speak, and will remain incomplete forever.

That is not possible. Our faith is in His promises, vows, and oaths, by which He has bound Himself to fulfill, not only for our benefit, but for His as well.

Jehovah sees all things, and the implication is that He is also the Provider to remedy the shortfalls that He sees. The great illustration of this is seen in the story of Abraham that provides the backdrop for the revelation of Jehovah-Jireh. God told Abraham to offer up his son as a sacrifice on Mount Moriah ([Genesis 22:2](#)). But sacrifices of imperfect men do not align with the nature of God. There is only one true Sacrifice that is acceptable to God.

So God “saw” this need and provided Abraham with a ram which was a type of Christ. God provided His own Son to meet that need, not only for Abraham but for the sin of the world. [Genesis 22:14](#) says,

**<sup>14</sup> Abraham called the name of that place “The Lord Will Provide” [Jehovah-Jireh], as it is said to this day, “In the mount of the Lord, it will be provided.”**

So we read in [1 John 2:2](#),

**<sup>2</sup> And He Himself is the propitiation [*hilasmos*, “expiation”] for our sins; and not for ours only, but also for those of the whole world.**

To propitiate is to appease. The Greeks used the word *hilasmos* to describe the works of men who were trying to appease their gods. To *expiate* is to make atonement—something that Jesus provided by His own will and work. So [First John 4:10](#) says that “*God sent His Son to be the hilasmos for our sins.*”

Grace is something God extends by His own sovereign will, and this is what we see in the story of Abraham. So I prefer the word *expiation* and believe that Jesus was the “ram” who expiated the sin of the world.

Man sinned, God saw the problem clearly and fully, and because no man was without spot or blemish, God sent His only Son—the perfect Lamb—to provide the solution to the world’s condition and pay its sin-debt.

## **Our Provider**

We who believe this may “*draw near with confidence to the throne of grace ... in time of need*” ([Hebrews 4:16](#)). Whatever is our need, He sees, acknowledges, and comprehends fully. He is therefore our Jehovah-Jireh, our Provider. If we have the revelation of this part of God’s nature, we may call upon the name of Jehovah-Jireh in any time of need.

## Chapter 3: Jehovah-Ropheka

The second name of God was revealed to Moses and the Israelites in [Exodus 15:26](#).

**<sup>26</sup> And He said, “If you will give earnest heed to the voice of the Lord your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the Lord, am your healer.”**

This revelation came in the context of the healing of the bitter waters of Marah, which “became sweet” ([Exodus 15:25](#)) after Moses threw a tree into it.

This revelation was given centuries after the revelation of Jehovah-Jireh. The first revealed the fact that God sees our need and provides for this lack; the second extended this to include the need for healing. Just as the first was based upon the sacrifice of the Son of God that was pictured in the ram caught in the bush, so also the second pointed to the cross (“tree”) as the basis of healing.

### Bitter Waters of Marah

Marah literally means “bitter.” God used these bitter waters as a metaphor for the hearts of men. [Hebrews 12:15](#) says,

**<sup>15</sup> See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.**

Heart bitterness, whose roots go back to Adam’s sin, is a universal problem. Adam’s sin brought death (mortality) upon all men ([Romans 5:12](#)), which, in turn, is the root cause of all sin. Death also cut off all men from the tree of life and darkened their understanding. This lack of understanding creates bitterness, as the soul cries out, “Why am I in this condition?” The answer lies in Scripture, of course, but most of the world remains unenlightened, and even those who study the word of God are limited in their understanding.

So out of a heart of bitterness, men stumble in the darkness, blaming God for their troubles. And, indeed, God is responsible, in that He imposed the death sentence upon Adam and sold his estate into bondage. It remains for men, however, to come to grips with the awful seriousness of sin, its consequences, and the righteous judgment of God.

A root of bitterness is evidence that men think God has been unjust toward them. It is one thing to know that God is responsible for imposing mortality upon us, with all of its consequences; it is another thing to blame God for this. God’s responsibility is based on His sovereignty; to blame Him is to disagree with His judgments and to deny Him the rights of a creator.

The solution is the cross, represented by the tree that Moses cast into the waters of Marah. There is no natural explanation for the tree healing the waters. If trees had existed nearby that would have sweetened the water chemically, surely someone would have discovered this earlier. It was illogical from the human perspective to think that by casting a certain tree into the water, it would become sweet. But spiritual logic and wisdom stand above the logic and wisdom of men.

Hence, Paul tells us in [1 Corinthians 1:17, 18](#),

**<sup>17</sup> For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech [*logos*], so that the cross of Christ would not be made void. <sup>18</sup> For the word [*logos*] of the cross is foolishness [illogical] to those who are perishing [mortal], but to us who are being saved it is the power of God.**

Paul was educated in Aristotle’s principles of logic, but he attributed such logic to the wisdom of men. The word *logos* is where we derive our word logic. The logic of the cross is illogical to mortal men, but to us, “it is the power of God.” The primary example of this, Paul says, is that God would send His Son to die on a cross to save the world. Yet in the days of Moses, the example was to put a tree into the bitter waters to make them sweet.



## By His Scourging

Christ's death on the cross brought salvation to the world, but the beating that He took prior to His crucifixion is what brought us healing. So we read in [Isaiah 53:5](#),

**<sup>5</sup> But He was pierced through for our transgressions, He was crushed [bruised] for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.**

When Jesus' side was pierced, it was an open wound which was the solution to open and overt transgressions. When He was crushed or bruised by an inner wound, it was the solution to an inner wound of the heart. Iniquity is the heart condition of an inner wound, which, I believe, is the deadly wound of mortality. Yet "*by His scourging we are healed.*" Each aspect of His crucifixion carried its own value.

The law speaks of scourging as a method of judgment for crimes that did not involve payment of restitution. [Deuteronomy 25:2](#), [3](#) says,

**<sup>2</sup> then it shall be if the wicked man deserves to be beaten, the judge shall then make him lie down and be beaten in his presence with the number of stripes according to his guilt. <sup>3</sup> He may beat him forty times but no more, so that he does not beat him with many more stripes than these and your brother is not degraded in your eyes.**

In the movie, *The Passion of the Christ*, they pictured Christ being beaten about 60 times. The script writers did not understand the law. Christ fulfilled the law in [Deuteronomy 25:3](#), so I believe that He was beaten with 40 stripes in order to bring full healing to all. The Jews of the day normally beat people with just 39 stripes to avoid violating the law. So Paul writes in [2 Corinthians 11:24](#),

**<sup>24</sup> Five times I received from the Jews thirty-nine lashes.**

The KJV reads more literally,

**<sup>24</sup> Of the Jews five times I received forty stripes save one.**

One may argue that the Romans who beat Him cared nothing for the law, but they were certainly aware of the Jewish customs and would have been sensitive to this. Furthermore, the Romans did not want to crucify Jesus, so it is unlikely that they would have beaten him 60 times. Even so, the bottom line is that Jesus fulfilled the law and took upon Himself the full penalty of the law. This is what makes the law prophetic. Hence, [Deuteronomy 25:3](#) prophesies that Jesus would receive 40 stripes, which, according to Isaiah, secured our healing.

## Our Healer

Jehovah-Ropheka is our Healer. The name is derived from the Hebrew word rapha, "to mend by stitching, repair, cure." The word is used also in [Jeremiah 19:11](#) of Jerusalem, saying,

**<sup>11</sup> and say to them, "Thus says the Lord of hosts, 'Just so will I break this people and this city, even as one breaks a potter's vessel, which cannot again be repaired [rapha]'."**

Jerusalem's sickness was said to be incurable. The prophet shows us the reason in earlier verses. It was due to their practice of human sacrifice in the valley of Ben-hinnom. This valley outside of Jerusalem was later known in Greek as gehenna. Hence, they were also willing to kill the prophets, for Jesus said in [Matthew 23:31-33](#),

**<sup>31</sup> So you testify against yourselves that you are the sons of those who murdered the prophets. <sup>32</sup> Fill up, then, the measure of the guilt of your fathers. <sup>33</sup> You serpents, you brood of vipers, how will you escape the sentence of hell [gehenna]?**

Hades is the grave for men ([1 Corinthians 15:55](#) KJV);, but *gehenna* is the graveyard for the earthly Jerusalem (as a city). There is no cure for Babylon, Jerusalem, or the world system as a whole. These will be eliminated in order to set all men free and bring healing to the nations through the leaves of the tree of life ([Revelation 22:2](#)).

In [Exodus 15:26](#) we read how obedience to the voice of God is linked to healing as well. God says that He put diseases upon the Egyptians on account of their sin and removed those diseases from the Israelites on account of their obedience to His commandments. There is an “if” clause here, which makes healing conditional upon obedience. Faith comes by hearing ([Romans 10:17](#)), and obedience is the evidence of faith ([James 2:20, 26](#)).

The original cause of all disease was Adam’s sin, but sometimes, our own diseases are caused by our own sin. If that is the case, it should be addressed first. This is suggested in [James 5:14, 15](#),

**<sup>14</sup> Is anyone sick among you? Then he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord [Jehovah-Ropheka?], <sup>15</sup> and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.**

Hence, when we are in need of healing, we ought to understand that in our quest to heal specific disease, there is a deeper need that needs to be addressed as well. Jehovah-Ropheka is our healer, and He heals on different levels. Many have been healed of disease or infirmity while still remaining mortal.

Mortality is healed by resurrection life, which believers receive today ([Romans 6:5](#)) when they are begotten by the Spirit and transfer their identity from the old mortal self to the new immortal self. Yet the full problem is not resolved until they are either resurrected or changed with the group, as Paul described in [1 Corinthians 15:51–53](#).

We can see, then, how Jehovah-Ropheka heals on many levels, both now and in the future. In that He heals today, we have the right to call upon Him for healing.

## Chapter 4: Jehovah-Nissi

The third revelation of the name of God is Jehovah-Nissi, “My Banner.” It came to Moses in the context of the war against Amalek in [Exodus 17:8–16](#). We read in [Exodus 17:15, 16](#),

**<sup>15</sup> Moses built an altar and named it The Lord is My Banner [Jehovah-Nissi]; <sup>16</sup> and he said, “The Lord has sworn; the Lord will have war against Amalek from generation to generation.**

This banner is a military flag or standard, taken into battle. Hence, Jehovah-Nissi is closely connected to Jehovah-Sabaoth, “The Lord of Hosts (army).” For believers, the banner that He raises over us is Love ([Song of Solomon 2:4](#)). It is His own nature, for “God is love” ([1 John 4:8](#)). The host of God conquers by the power of Love, because “Love never fails” ([1 Corinthians 13:8](#)).

Conquering Amalekites may not give the appearance of love, but those who understand the restoration of all things will see it immediately. In fact, all of the judgments of the “fiery law” are rooted in love, because by putting men under the law, “*the inhabitants of the world learn righteousness*” ([Isaiah 26:9](#)). Being under the law means they have to serve out the sentence of the law until they are redeemed or until the year of Jubilee arrives.

In other words, their evil nature is restrained as they are taught to work and live in a righteous manner. It is a time of Kingdom Enculturation and sanctification. This time spent under the law ends finally with the great Jubilee, where all of creation is “*set free from its slavery to corruption into the freedom of the glory of the children of God*” ([Romans 8:21](#)).

God’s determination to have war with Amalek until it is fully consumed shows how *determined* (zealous) He is to save all mankind and to put all things under His feet. Judgment for some can be severe, but it is designed in the end to bring all of creation back into alignment with their purpose for being.

### The Banner

This is suggested also by the “standard” or “banner” (*noos*) that is raised in [Isaiah 59:19](#) KJV, when we read this in its context. [Isaiah 59:16, 17](#) begins this section, saying,

**<sup>16</sup> And He saw that there was no man and was astonished that there was no one to intercede; then His own arm brought salvation to Him. <sup>17</sup> He put on righteousness like a breastplate, and a helmet of salvation on His head, and He put on garments of vengeance [naqam, to restore the lawful order by reestablishing justice] for clothing and wrapped Himself with zeal as a mantle.**

This pictures God finding no man capable of interceding for humanity, so He sent His Son Yeshua who would bring “*salvation*” (*yasha*). The Son of God armed himself with spiritual armor and “*wrapped Himself with zeal*” (*kina*), which describes His determination to finish what He starts.

### Christ’s Zeal

This is the same zeal shown when He cleansed the temple in [John 2:13–17](#). John says in verse 17,

**<sup>17</sup> His disciples remembered that it was written, “Zeal for Your house will consume Me.”**

John was remembering [Psalm 69:9](#), where the Hebrew word for “zeal” is *kina*. John shows that the cleansing of the temple was the main explanation of the first miracle-sign in his gospel—the miracle at Cana (or *kina*). See [John 2:1](#). The underlying lesson is that Christ’s zeal makes him passionate about changing us into His image, even as He changed the water into wine. What is usually missed is the fact that His zeal was directed at the corrupt priests in the temple. He will not rest until He has changed their hearts as well.

### The New Covenant

Getting back to [Isaiah 59:19](#) KJV, we read,

<sup>19</sup> So shall they fear the name of the Lord from the west, and His glory from the rising of the sun [east]. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard [noos, “standard, banner”] against him.

Then we see the banner’s connection to the New Covenant in [Isaiah 59:21](#) KJV,

<sup>21</sup> “As for Me, this is My covenant with them,” saith the Lord; “My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed,” saith the Lord, “from henceforth and for ever.”

This is very similar to what Jeremiah called “*a new covenant*” ([Jeremiah 31:31–34](#)), where everyone will know the Lord and understand His laws, so that Bible teachers will no longer be needed. I look forward to retirement, so I can begin a new career in the ages to come.

The point is that when God raises up His standard, He wears the hat of Jehovah-Nissi. (Nissi is noos, “banner,” with an “i” at the end which makes it possessive, “My Banner.”) The result is that His zeal makes Him passionate about subduing all enemies, so that God can be “*all in all*” ([1 Corinthians 15:28](#)). His banner will obliterate all enemies by turning them into friends. This is the result of the New Covenant, and it is very different from the result of the Old Covenant.

The Old Covenant was man’s vow to God ([Exodus 19:8](#)); the New Covenant is God’s vow to man. When man makes a vow, he is responsible to keep it zealously. He raises his standard against evil and finds himself defeated, for his flesh lacks the power to redeem. But when God sent His Son to raise His standard of Love, He could not fail. That is because man has to learn to love, whereas God is love from the beginning.

## Calling upon Jehovah-Nissi

When we are attacked, spiritually, mentally, or physically, we have the assurance that Jehovah-Nissi is there to raise up a standard to drive out the enemy. [Isaiah 54:15–17](#) says,

<sup>15</sup> If anyone fiercely assails you, it will not be from Me. Whoever assails you will fail because of you. <sup>16</sup> “Behold, I Myself have created the smith who blows the fire of coals and brings out a weapon for its work; and I have created the destroyer to ruin. <sup>17</sup> No weapon that is formed against you will prosper; and every tongue that accuses you in judgment, you will condemn. This is the heritage of the servants of the Lord, and their vindication is from Me,” declares the Lord.

The “fire of coals” is, perhaps, what Paul had in mind when he spoke of heaping coals of fire upon the neighbor’s head as the divine act of “vengeance” in [Romans 12:19–21](#). In those days, if the fire died out, a woman might go to her neighbor and request some coals. She would then put them upon her head (in a jar).

It was often the case that neighbors did not get along very well. Sometimes a neighbor would want to exact petty revenge by refusing to give away any hot coals—or, perhaps, to give very few coals to the neighbor. Paul tells us that they should overcome evil with good by heaping coals of fire upon her head. This is divine vengeance. It is not the same as human vengeance. That is why “vengeance is Mine, says the Lord.” People normally do not know how to perform divine vengeance, because they are oriented toward overcoming evil with more evil.

This, I believe, is the context of Isaiah’s assurance that “*no weapon that is formed against you will prosper*.” We are more than conquerors, Paul says in [Romans 8:37](#). But we need to learn how to conquer with the Sword of the Spirit that is in accordance with the proper definition of God’s vengeance.

## Chapter 5: Jehovah-Mekaddishkem

The fourth name of God revealed in Scripture is Jehovah-Mekaddishkem, “Jehovah that sanctifies you.” [Exodus 31:13, 14, 15](#) says,

<sup>13</sup> **But as for you, speak, to the sons of Israel, saying, “You shall surely observe My sabbaths [*shabat*, “intermission, to cease, desist, rest”]; for this is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.** <sup>14</sup> **Therefore you are to observe the sabbath, for it is holy [*qodesh*] to you ...** <sup>15</sup> **For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy [*qodesh*] to the Lord ...”**

This name of God is repeated in [Leviticus 20:8](#) and [22:32](#). About the Hebrew word *shabat*, Gesenius’ Lexicon says,

“To take rest ... The primary idea appears to be that of to sit down, to sit still.”

To sanctify (*qadash*) is a verb that means “to set apart, consecrate.” The noun form is *qodesh*, usually translated “holy.” So Mekaddishkem (*m’qodeshkim*) is to sanctify, or make holy, to separate, distinguish, and set apart for divine service. This is done by the principle of rest. Hence, after laboring six days, one enters into rest. Likewise, the feast days are Sabbath-rests as well.

In fact, in the end, the whole earth will be holy, for [Isaiah 6:3](#) says, “*Holy, Holy, Holy, is Jehovah-Sabaoth, the whole earth is full of His glory.*” Yet God has been starting small and has been sanctifying the few to bless the many in an ever-increasing manner.

### Entering God’s Rest

This Sabbath principle is most clearly explained in Hebrews 3 and 4, where the author comments on [Psalm 95:8–11](#),

<sup>8</sup> **Do not harden your hearts, as at Meribah, as in the day of Massah in the wilderness,** <sup>9</sup> **when your fathers tested Me. They tried Me, though they had seen My work.** <sup>10</sup> **For forty years I loathed that generation, and said they are a people who err in their heart, and they do not know My ways.** <sup>11</sup> **Therefore I swore in My anger, truly they shall not enter into My rest [*m’nuha*].**

This is quoted in [Hebrews 3:7–11](#). Entering into God’s rest was seen in terms of entering the Promised Land. Hence, that generation of men with hardened hearts died in the wilderness, being forbidden from entering God’s rest. Even the next generation fell short of His rest, for we read in [Hebrews 4:7–10](#),

<sup>7</sup> **He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “Today if you hear His voice, do not harden your hearts.”** <sup>8</sup> **For if Joshua had given them rest, He would not have spoken of another day after that.** <sup>9</sup> **So there remains a Sabbath rest [*sabbatismos*] for the people of God.** <sup>10</sup> **For the one who has entered His rest has himself also rested from his works, as God did from His.**

The author of Hebrews makes the point that in the time of David, “today” was centuries after the time of Moses when God swore that the Israelites would not enter His rest. He interprets this to mean that the generation that Joshua led into the Promised Land did not truly enter God’s rest, even though they crossed the Jordan and occupied the land of Canaan. Their entry into Canaan was insufficient, for the real purpose of God was to change hearts, not merely to give them a piece of land.

Note also that verse 9 says, “*there remains a sabbatismos for the people of God.*” so when David wrote about entering God’s “rest” (*m’nuha*), the word is synonymous with *shabat*, “Sabbath.” In fact, *m’nuah* is also spelled *Manoah* (the father of Samson in [Judges 13:2](#)). A shorter version is *Noah*, whose name means “rest.”

A generation of Israelites entered the land of Canaan without entering God’s rest. Many people rest without entering God’s rest. To go through the physical motions has some value, but this is not what God has in store for us. The same can be said about resting on the Sabbath. Many have been diligent in keeping their Sabbath as a rest day without entering into God’s rest.

This goes far beyond the question of which day is the Sabbath.

## Levels of Faith

[Hebrews 3:15](#) says, “*Today if you will hear His voice.*” This is the core issue that determines whether or not we are entering into His rest. Faith comes by hearing ([Romans 10:17](#)), so faith is not possible without hearing on some level. The Hebrew word *shema* means “to hear, to obey.” The evidence of hearing is an obedient response. Those who respond to the voice of the Spirit in the way that Abraham did are the children of faith.

The connection between hearing and obedience is illustrated in Jesus’ parable of the two sons in [Matthew 21:28–31](#),

**<sup>28</sup> But what do you think? A man had two sons, and he came to the first and said, “Son, go work today in the vineyard.” <sup>29</sup> And he answered, “I will not;” but afterward he regretted it and went. <sup>30</sup> The man came to the second and said the same thing; and he answered, “I will, sir;” but he did not go. <sup>31</sup> Which of the two did the will of his father? ...**

There is no hearing without obedience.

There is also more than one level of faith, for Paul says in [Romans 1:17](#) that “*the righteousness of God is revealed from faith to faith.*” Likewise, the disciples asked Jesus to “*increase our faith*” ([Luke 17:5](#)). Jesus also spoke of faith “*like a mustard seed*” ([Mark 4:31](#)), saying that it can grow to become “*larger than all the garden plants*” ([Mark 4:32](#)).

In my view, there are three main levels of faith, one for each of the three main feasts: Passover, Pentecost, and Tabernacles. Passover faith is the size of a mustard seed, which, in spite of its small size, is able to move mountains ([Matthew 21:21](#)). It is the type of faith that simply believes that what God has promised, He is able to perform.

Pentecostal faith is of a higher order, for it grows by experience in our wilderness journey. God is not overly concerned by our successes or failures but by our growth.

Tabernacles faith is the highest level of faith, for it signifies being in agreement with what we have heard from God. When Tabernacles faith is mature and complete, we enter fully into His rest. Until that time, our level of rest is incomplete and limited.

## Entering God’s Rest

The purpose of a Sabbath is to enter into God’s rest. This is accomplished in three phases, as revealed in the feast day Sabbaths: Passover, Pentecost, and Tabernacles. It is revealed in another way by the three levels of Sabbath: the Sabbath day, the Sabbath year, and the Jubilee. These correlate with the three feasts.

[Hebrews 4:10](#) says,

**<sup>10</sup> For the one who has entered His rest has himself also rested from his works, as God did from His.**

The author was referring to revelation of the prophet in [Isaiah 58:13, 14](#),

**<sup>13</sup> If because of the Sabbath, you turn your foot from doing your own pleasure on My holy day, and call the Sabbath a delight, the holy day of the Lord honorable, and honor it, desisting from your own ways, from seeking your own pleasure and speaking your own word, <sup>14</sup> then you will take delight in the Lord, and I will make you ride on the heights of the earth; and I will feed you with the heritage of Jacob your father, for the mouth of the Lord has spoken.**

In other words, we are to follow Christ’s example, doing only what we see our Father do, and speaking only what we hear our Father say. Jesus said in [John 8:28](#), “*I do nothing on My own initiative.*” Jesus said again in [John 14:10](#), “*I do not speak on My own initiative.*” Jesus is the Amen of God ([Revelation 3:14](#)), the perfect double witness of the Father, because during His entire life, He desisted from His own ways, from seeking His own pleasure, and from speaking His own words.

This is what it means to cease from one’s own works. If anyone succeeds in doing only what the Father does and who speaks only what is given by divine revelation, he or she has entered into God’s rest. This is the purpose for creation and the goal of

history. But meanwhile, God has been working with the few to bless all nations with the blessing of Abraham. These called-out ones, the remnant of grace, are holy to Jehovah-Mekaddishkem who sanctifies them, separating them from among the masses and first-fruits unto God that sanctify the creation harvest ([James 1:18](#)).

## Calling upon Jehovah-Mekaddishkem

All aspiring overcomers should learn to hear God's voice and to do so without heart idols. I explained heart idolatry in chapter 2 of my book, [Hearing God's Voice](#). Overcoming heart idolatry, along with sharpening our ears, is evidence of maturing spiritually. The remnant of grace have been given revelation that opens their eyes, ears, and hearts, while "*the rest were blinded*" ([Romans 11:7](#) KJV).

So we ought to appeal to Jehovah-Mekaddishkem to mature us in this way, so that we may live up to our "*holy calling*" ([2 Timothy 1:9](#)) as part of the remnant of grace.



## Chapter 6: Jehovah-Shalom

The name Jehovah-Shalom was revealed to Gideon when the angel called him to deliver Israel from the oppression of the Midianites. Gideon did not realize at first that the man talking to him was an angel ([Judges 6:12](#)). Scripture also calls this angel *Jehovah* (translated “The Lord”) in [Judges 6:14](#),

**<sup>14</sup> The Lord [Jehovah] looked at him and said, “Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?”**

Gideon then asked for a sign to know that he was truly called to do this. Gideon then told the angel to wait while he prepared a meal. When finished, we read in [Judges 6:20, 21](#),

**<sup>20</sup> The angel of God said to him, “Take the meat and the unleavened bread and lay them on this rock and pour out the broth.” And he did so. <sup>21</sup> Then the angel of the Lord put out the end of the staff that was in his hand and touched the meat and the unleavened bread; and fire sprang up from the rock and consumed the meat and the unleavened bread. Then the angel of the Lord vanished from his sight.**

To consume an offering indicates that God accepts it, and Gideon knew that this was the sign that he was truly called as a Judge to deliver Israel. The vanishing act was perhaps a double witness as well. Then Gideon built an altar and named it according to his revelation of this aspect of God’s nature, or name. [Judges 6:22–24](#) says,

**<sup>22</sup> When Gideon saw that he was the angel of the Lord, he said, “Alas, O Lord God! For now I have seen the angel of the Lord face to face.” <sup>23</sup> The Lord said to him, “Peace to you, do not fear; you shall not die.” <sup>24</sup> Then Gideon built an altar there to the Lord and named it The Lord is Peace [Jehovah-Shalom]. To this day it is still in Ophrah of the Abiezrites.**

It was commonly believed in those days that no man could see God and live. Apparently, Gideon thought that he would die after seeing the angel “face to face” (*paniym al-paniym*). Angels had appeared to others in the past, such as Hagar ([Genesis 16:7](#)), Abraham ([Genesis 18:33](#)), Lot ([Genesis 19:1](#)), and Moses ([Exodus 33:11](#)).

Perhaps Gideon’s fear had more to do with his inferiority complex than the encounter itself. At any rate, after the angel vanished, Jehovah spoke to him directly to address his fear and to replace it with peace (*shalom*).

### The God of Peace

Five times, the New Testament speaks of the God of Peace: [Romans 15:33](#), [16:20](#), [Philippians 4:9](#), [1 Thessalonians 5:23](#), and [Hebrews 13:20](#). This title seems to be unique with Paul himself, if we assume that Paul was the author of the book of Hebrews. Specifically, it is a reference to the God who reconciles all things. When enemies are reconciled, there is peace between them.

Paul also uses the term, “the Lord of peace” in [2 Thessalonians 3:16](#), referring to Jesus Christ.

In [Leviticus 4:3](#), the law speaks of sin offerings (which justify sinners) and in [Leviticus 3:1](#) it speaks of peace offerings (which reconcile enemies). Paul comments on both of these concepts in [Romans 5:8–10](#), showing the distinction between sinners and enemies. Those who lack faith are both sinners and enemies, and Christ’s death on the cross provided both justification and reconciliation to believers.

Our present focus is upon the reconciliation provided by the God of Peace. The Son of God, having the same nature as His Father, is the Prince of Peace ([Isaiah 9:6](#)). In this role, He is the Reconciler of all creation ([Colossians 1:16, 20](#)).

### Peace is Harmony and Wholeness

The Hebrew word *shalom* was used as a greeting between friends in a harmonious relationship. It affirmed that there was no conflict between the two parties. So we read in [Luke 10:5, 6](#),



<sup>5</sup> **Whatever house you enter, first say, “Peace be to this house.”** <sup>6</sup> **If a man of peace is there, your peace will rest on him; but if not, it will return to you.**

After Jesus’ resurrection, He suddenly appeared in the room where the disciples were hiding and greeted them with “*Peace be to you*” ([Luke 24:36](#)). No doubt He said, “Shalom!”

When Stephen was giving his defense, he spoke of Moses, who had observed two Israelites fighting each other. [Acts 7:26](#) says,

<sup>26</sup> **On the following day he [Moses] appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, “Men, you are brethren, why do you injure one another?”**

The word also signifies wholeness, not only in relationships but also in one’s state of health ([Luke 8:48](#)). This connects Jehovah-Shalom to Jehovah-Ropheka, our Healer.

The idea of being “whole” also applied to altars made from “*uncut stones*” ([Joshua 8:31](#)). The word translated “uncut” is *salem*, another form of shalom. Note the law of building altars in [Exodus 20:25](#). Hence, the altar of your heart must be shaped by God alone (i.e. naturally), so that they are not polluted by the psychological tools of men. Only God can shape a heart of peace that is satisfactory to Him.

In [Ruth 2:12](#) we read,

<sup>12</sup> **May the Lord reward your work, and your wages be full [*salem*] from the Lord, the God of Israel, under whose wings you have come to seek refuge.**

This is a reference to the law regarding wages ([Leviticus 19:13](#)) and the fact that God follows His own laws, paying us in full for our labor ([Ephesians 6:8](#)). The Septuagint often renders *shalom* by the Greek word *soteria*, “salvation.” Hence, complete salvation is where we are sanctified entirely, or “*wholly*” (KJV) in our spirit, soul, and body ([1 Thessalonians 5:23](#)). Salvation is a full state of health (peace) in the spirit, soul, and body. Disease is any condition that falls short of this.

Paul greets his readers with “*grace and peace*” ([Romans 1:7](#); [1 Corinthians 1:3](#), [2 Corinthians 1:2](#), etc.).

## Gideon’s Revelation

Gideon’s revelation of Jehovah-Shalom came in the context of feelings of unworthiness as an expression of inner fear. The presence of fear shows a lack of wholeness, especially in one’s soul. In believers, fear shows a conflict between soul and spirit, which also affects the body. So Jehovah-Shalom is also directly related to Jehovah-Mekaddishkem, who sanctifies us and brings us into God’s rest.

Rest and Peace are closely related, for where there is no peace, neither is there rest.

Gideon had to be reassured by divine revelation that he was not going to die after seeing the angel face to face. Ironically, however, we do indeed die when we encounter Him face to face, for the old man of flesh is indeed put to death. Paul says in [2 Corinthians 3:13–18](#) tells us that New Covenant faith removes the veil that prevents us from seeing God face to face. We read in verse 18,

<sup>18</sup> **But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.**

To remain under the Old Covenant is to have a veil over one’s eyes, known also as “*blindness in part*” ([Romans 11:25](#) KJV), or “*a partial hardening*” ([Romans 11:25](#) NASB). Recall that the Israelites were afraid to behold the glory of God in Moses’ face ([Exodus 34:30](#)). Likewise, they were afraid to approach God on the Mount, thinking this would kill them ([Exodus 20:19](#)). Such fear characterizes Old Covenant believers—including Gideon, before his revelation of Jehovah-Shalom. It was this revelation that allowed his spirit and soul to be reconciled and for his soul to overcome fear, insecurity, and feelings of inadequacy.

## Praying to Jehovah-Shalom

Gideon's altar to Jehovah-Shalom demonstrated a change in his own heart-altar. We too must construct our heart-altar from uncut stones, as the law instructs. In doing so, we proclaim our faith in the God of Peace, who the only One capable of changing the heart from the inside through His Spirit. We read in [1 John 4:18](#),

**<sup>18</sup> There is no fear in love; but perfect love casts out fear, because fear involves punishment [kolasis, “correction, penalty, penal infliction”], and the one who fears is not perfected in love.**

When our hearts are fully made whole, according to the work of Jehovah-Shalom, we will reflect (as a mirror image) the glory of the God of Love.

So if we are still ruled by some elements of fear in certain areas, let us appeal to Jehovah-Shalom for a revelation of His nature that will replace the stones cut by man-made tools with unhewn stones shaped by the Holy Spirit.

## Chapter 7: Jehovah-Sabaoth

The first occurrence of Jehovah-Sabaoth, “The Lord of hosts,” is given in the context of the birth of Samuel ([1 Samuel 1:3, 11](#)). At first glance, it appears to be the revelation of Samuel’s mother, Hannah. However, the books of Samuel were written many years later by Samuel himself, so it is likely that the prophet was given this revelation and that he meant to tell us that his ministry—and that of David whom he anointed as king of Israel—was dominated by Jehovah-Sabaoth.

*Sabaoth* is the plural form of *saba*, “that which goes forth, host, a mass of persons organized for war, the army.” The word is also used to describe a host of angels or the stars of heaven. In particular, it describes the God of Israel in his capacity as a General leading His troops to protect or to enforce the divine court judgments upon non-compliant nations.

So we find that Jehovah-Sabaoth largely characterized the reign of David, the man of war, who subdued surrounding nations and gave Israel full independence and dominance in the region. Jehovah-Sabaoth was mentioned just once in relation to King Saul, when “*the Lord of hosts*” commanded him to execute judgment upon the Amalekites ([1 Samuel 15:2](#)). He failed, of course, resulting in the word that “*the Lord has rejected you from being king over Israel*” ([1 Samuel 15:26](#)).

Saul’s failure contrasts with David’s victory over Goliath in [1 Samuel 17:45](#),

**<sup>45</sup> Then David said to the Philistine, “You come to me with a sword, a spear, and a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have taunted.”**

Where did David learn about the Lord of hosts? There is little doubt that Samuel had revealed this name to David about ten years earlier when the prophet anointed David to replace Saul in [1 Samuel 16:12](#). Though Scripture says very little about this anointing, it seems to me that David was anointed in the name of Jehovah-Sabaoth to execute judgment upon the nations which Saul had failed to do. So we read in [1 Chronicles 11:9](#),

**<sup>9</sup> David became greater and greater, for the Lord of hosts was with him.**

It appears that the Lord of hosts was the dominant name that was manifested in the calling of David.

### Spiritual Warfare

Prior to Samuel, the Aaronic priests in the time of Moses were charged with the responsibility to win the battle in spiritual warfare before the army of Israel actually fought the war physically. So we read in [Numbers 4:2, 3](#),

**<sup>2</sup> Take a census of the descendants of Kohath from among the sons of Levi, by their families, by their fathers’ households, <sup>3</sup> from thirty years and upward, even to fifty years old, all who enter the service [*saba*, “army”] to do the work in the tent of meeting.**

This is repeated in [Numbers 4:23](#) in regard to the sons of Gershon who were to “*perform the service*,” or *saba*. In the laws of war, we read how the priests were to speak to the people to encourage them ahead of the day of battle, saying, “*Do not be fainthearted. Do not be afraid, or panic, or tremble before them, for the Lord your God is the one who goes with you, to fight for you against your enemies to save you*” ([Deuteronomy 20:3, 4](#)). The name of Jehovah-Sabaoth was yet unknown to them, but yet this describes Him perfectly.

It is important to win battles in the heavens through spiritual warfare before fighting battles on earth. Those who understand and believe that the battle has already been won are able to enter the war without fear of losing or of being killed in battle. Many years later, Samuel and David both understood this, and, with their revelation of Jehovah-Sabaoth, they were able to win their battles. Likewise, David was able to escape when Saul tried to kill him.

### Shiloh and the Ark

Hannah’s prayer for a son was offered to God at Shiloh ([1 Samuel 1:3](#)), where the Ark had been set up in the days of Joshua ([Joshua 18:1](#)). The Ark itself had been associated with the army of Israel even in the days of Moses. We read in [Numbers 10:35](#),

<sup>35</sup> **Then it came about when the ark set out that Moses said, “Rise up, O Lord! And let Your enemies be scattered, and let those who hate You flee before You.”**

Jehovah-Sabaoth is not mentioned by name, but it is clear that His presence was in the glory above the ark and above the cherubim. How often we experience God long before He reveals Himself by name.

When God brought judgment upon the house of Eli, they had taken the Ark with them into battle against the Philistines ([1 Samuel 4:4](#)). The passage speaks of “*the ark of the covenant of the Lord of hosts who sits above the cherubim.*” No doubt they quoted the words of Moses in [Numbers 10:35](#), praying, “*let those who hate You flee before You.*”

In their blindness, they assumed that the Philistines were those who hated God. But they soon discovered that those who hated God were the Israelites themselves. Hence, when Israel fled before the Philistines, their prayer was answered in a way that surprised them.

The Ark never returned to Shiloh, for the corruption of the house of Eli had brought a curse upon that place. When the glory departs, it does not return but moves to another location for a greater manifestation of His presence. When the Philistines returned the Ark, it was taken to Kiriath-jearim for the next 20 years ([1 Samuel 7:1](#), [2](#)), which was a Gibeonite city.

Later, it was probably taken to Nob, a priestly city, where David and his men ate the consecrated bread from the tabernacle ([1 Samuel 21:1–4](#)). The final location of the Ark, however, was in Baale-Judah, from which place David moved the Ark to Jerusalem. If there were other places where the Ark rested during that time, we are not told about those places—other than when it remained in the house of Obed-edom for three months ([2 Samuel 6:10](#)) while David sorted out the problem while moving the Ark to Jerusalem.

Obed-edom is said to be a "Gittite," that is, he was from the Philistine city of Gath and was probably part of David's security forces. I mention this because of the parallel to the earlier time when the Philistines held the Ark before returning it to Israel. The obvious difference is that Obed-edom was a believer, a Philistine convert under the ministry of David.

## Jerusalem and the Ark

When David brought the Ark to Jerusalem, we read in [2 Samuel 6:1](#), [2](#),

**<sup>1</sup> Now David again gathered all the chosen men of Israel, thirty thousand. <sup>2</sup> And David arose and went with all the people who were with him to Baale-Judah, to bring up from the ark of God which is called by the name, the very name of the Lord of hosts [Jehovah-Sabaoth] who is enthroned above the cherubim.**

David gathered his army of 30,000, led by the Lord of hosts, to bring the Ark to Jerusalem. David specifically identified the God of the Ark as Jehovah-Sabaoth, the God of war. He probably knew also of Jehovah-Nissi, “my Banner,” which is associated with war, but he did not use this name in his exploits. Likewise, David certainly knew that the presence of God resided above the cherubim, but the name Jehovah-Shammah (“Jehovah is there”) was not revealed until the time of Ezekiel.

David then wrote a psalm (song) commemorating the day when the Ark was brought to Jerusalem. [Psalm 24:7–10](#) says,

**<sup>7</sup> Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of glory may come in! <sup>8</sup> Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. <sup>9</sup> Lift up your heads, O gates, and lift them up, O ancient doors, that the King of glory may come in! <sup>10</sup> Who is this King of glory? The Lord of hosts [Jehovah-Sabaoth], He is the King of glory.**

The glory of God resided above the cherubim whose wings covered the Ark of the covenant. The scene pictures a conquering King returning to (or perhaps conquering) a city. When a foreign king came to lay siege to a city, he usually offered terms of peace if the city would capitulate and open the gates to allow him and his army to “*come in*” without a fight. This seems to be the word picture that David was painting in Psalm 24.

Hence, the King ruling Jerusalem was Jehovah-Sabaoth, for we read in [Psalm 48:8](#),

**<sup>8</sup> As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish her forever [*olam*, “indefinitely”].**

“*The city of our God*” was specifically called “*the city of Jehovah-Sabaoth*” to draw attention to the fact that the Ark was there and that the King of glory was enthroned above the cherubim.

## The Glory Leaves Jerusalem

Although Jehovah-Sabaoth was the King of Jerusalem, the hearts of the people themselves tended to revert to their own fleshly ways and desires. Their religious rituals continued largely unabated, but after the rule of King Hezekiah, the law itself was lost. Finally, in the days of King Josiah, a copy was discovered by Hilkiah the high priest ([2 Kings 22:8](#)) while the temple was being repaired and restored.

Isaiah prophesied in the time of Hezekiah, and we see that he was very familiar with the name Jehovah-Sabaoth. Already at that time, he wrote of the lawless condition of both Israel and Judah, so rather than focusing on the glory of Jerusalem, he decried its sinful condition. Even in the early years of his prophecy, he wrote in [Isaiah 1:4](#),

**<sup>4</sup> Alas, sinful nation, people weighed down with iniquity, offspring of evildoers, sons who act corruptly! They have abandoned the Lord, they have despised the Holy One of Israel, they have turned away from Him.**

Again, he says in [Isaiah 1:9](#),

**<sup>9</sup> Unless the Lord of hosts had left us a few survivors, we would be like Sodom, we would be like Gomorrah.**

[Isaiah 2:12](#) says, “*the Lord of hosts will have a day of reckoning.*” [Isaiah 5:24](#) continues, “*For they have rejected the law of the Lord of hosts and despised the word of the Holy One of Israel.*”

In his vision of the Jehovah-Sabaoth, we read in [Isaiah 6:3](#), “*Holy, Holy, Holy is the Lord of hosts, the whole earth is full of His glory.*” Yet the prophet lamented, “*I live among a people of unclean lips*” ([Isaiah 6:5](#)). Nonetheless, the prophet foresaw the day when the glory of Jehovah-Sabaoth would not only fill a local temple but would also fill the whole earth, according to God’s oath in [Numbers 14:21](#).

In other words, just as David had brought the King of glory into Jerusalem, so also would the King of glory fill the whole earth.

A century later, Jeremiah prophesied that the glory of God would leave Jerusalem even as the glory had departed from Shiloh some centuries earlier ([Jeremiah 7:12–14](#)). A contemporary prophet saw the glory of God depart, moving first to the threshold of the house ([Ezekiel 10:4](#)) and then gliding to the nearby Mount of Olives ([Ezekiel 11:23](#)). Nothing further is said, but the final sighting was the place from which Jesus Christ ascended in [Acts 1:9, 12](#).

The glory of God then returned ten days later on the day of Pentecost ([Acts 2:1, 2](#)). His glory did not fill the nearby temple, of course, for that place had been forsaken as Shiloh and was under God’s “*curse*” ([Jeremiah 25:18](#)). In fact, it was because of this curse that the glory of God remained outside the city on the Mount of Olives, awaiting the coming of Christ. His glory did not fill the second temple, even though it was built according to God’s instructions.

## The Glory of the New Jerusalem

Jehovah-Sabaoth is coming to the heavenly Jerusalem in the latter days. The earthly city, called “Hagar” in [Galatians 4:25](#), remains the inheritance of Ishmael through the Old Covenant. The heavenly city, that which Abraham Himself sought ([Hebrews 11:8–10, 16](#)), is the inheritance of New Covenant believers. Jesus Christ, the Mediator of the New Covenant, is the King of glory who is coming in a way that is similar to the time when the King of glory came into the earthly Jerusalem in the time of David.

We who live in the time of Christ’s second coming, are privileged to open the gates of the city so that the King of glory may come in. Unfortunately, many Old Covenant believers think Christ is coming to the earthly city to honor Hagar and to empower her children (Ishmael). They are gathered at the gates of the wrong city and will therefore miss out on this great event.

The Lord of hosts is indeed coming, but His capital will not be the earthly Jerusalem but the heavenly city “*which has foundations, whose architect and builder is God*” ([Hebrews 11:10](#)).

## Praying to the Lord of Hosts

New Covenant believers, who, like Abraham, seek a heavenly city are assembled at Mount Sion ([Hebrews 12:22](#) KJV), which is represented by Mount Hermon ([Deuteronomy 4:48](#)). It is the place where Jesus was transfigured and where the voice from heaven proclaimed Him to be “*My beloved Son*” ([Matthew 17:5](#)).

We are involved in the work of Elisha in preparing the way for Christ’s second coming as the King of glory. This is why we engage in spiritual warfare, for as a kingdom of priests, we “*enter the service*” ([Numbers 4:3](#)) and “*perform the service*” ([Numbers 4:23](#)). As such, we look for Jehovah-Sabaoth, a name which Elisha himself recognized in [2 Kings 3:14](#) and again in [2 Kings 19:31](#) KJV,

**<sup>31</sup> For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; The zeal of the Lord of hosts shall do this.**

God’s “zeal,” as we have seen, indicates His determination to complete what He has started, no matter how long it takes. In this prophecy, the “remnant” is the remnant of grace ([Romans 11:5](#) KJV), which obtains the promises of God before those who are blind. Elisha’s prophecy builds upon the revelation of his predecessor, Elijah ([1 Kings 19:18](#)).

Therefore, when we pray in regard to the establishment of the heavenly Jerusalem—no longer on Mount Zion but on Mount Sion—we who prepare the way for His glorious return appeal to Jehovah-Sabaoth, the King of glory, whose presence will begin with the people of the heavenly Jerusalem and then spread to the whole earth.

## Chapter 8: Jehovah-Zidkenu

Jeremiah lived among unrighteous people who were led by unrighteous leaders, both civil and religious. He prophesied during the final years before the Babylonian captivity when the nation was falling apart. For this reason, God gave him hope of better days in the future, promising to raise up a righteous king from the house of David.

[Jeremiah 23:5](#), [6](#) says,

<sup>5</sup> **“Behold, the days are coming,” declares the Lord, “when I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. <sup>6</sup> In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, The Lord our righteousness”** [Jehovah-Zidkenu].

This was, of course, a messianic prophecy, based on God’s promise to David in [2 Samuel 7:8–17](#), which we will study momentarily. Jeremiah received a double witness of this promise of hope in [Jeremiah 33:14–22](#), where again the word mentions Jehovah-Zidkenu.

<sup>14</sup> **“Behold, days are coming,” declares the Lord, “when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah. <sup>15</sup> In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth. <sup>16</sup> In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: the Lord is our righteousness.”**

The passage goes on to say that God’s covenant with David is unbreakable, because it is based on the New Covenant itself. A New Covenant is where God makes a promise and is therefore responsible to fulfill. It is not based on the promises of men, nor can men’s failures nullify the promise of God. The worst that men’s failure can do is to delay the fulfillment of God’s promise.

The covenant with Noah in Genesis 9 gives us the scope of salvation. The covenant with Abraham establishes the “seed” through whom that salvation will be applied. The covenant with David establishes the true Heir to the throne who will rule all that is saved. The two covenants with Moses (Exodus 19 and Deuteronomy 29) define what it means for us to be God’s people and for God to be our God.

Paul writes in [1 Corinthians 1:30](#),

<sup>30</sup> **But by His doing you are in Christ Jesus, who became to us wisdom from God and righteousness and sanctification and redemption.**

Hence, Jesus Christ is, among other things, Jehovah-Zidkenu, “our righteousness.” The implication is that Christ is our standard of righteousness. His life, His works, and His words set the bar for all that is righteousness and prophesies the kind of life that His Body will also experience when their salvation is complete.

### The Davidic Covenant

David’s innermost desire was to build God’s house. But God turned the tables on David, saying in [2 Samuel 7:11](#), “*The Lord also declares to you that the Lord will make a house for you.*” He adds in [2 Samuel 7:16](#),

<sup>16</sup> **Your house and your kingdom shall endure before Me forever; your throne shall be established forever.**

Psalm 89 expounds upon the Davidic covenant. [Psalm 89:3](#), [4](#) says,

<sup>3</sup> **I have made a covenant with My chosen; I have sworn to David My servant, <sup>4</sup> I will establish your seed forever and build up your throne to all generations. Selah** [i.e., pause and ponder this].

The promise continues in [Psalm 89:27–29](#),



<sup>27</sup> **I also shall make him My firstborn, the highest of the kings of the earth.** <sup>28</sup> **My lovingkindness I will keep for him forever, and My covenant shall be confirmed to him.** <sup>29</sup> **So I will establish his descendants forever and his throne as the days of heaven.**

David himself was the first beneficiary of this covenant, but a greater fulfillment was yet to come. David was a type of Christ; Jesus was the antitype. This is implied when Ethan the Ezrahite (who wrote Psalm 89) lamented that the house of David had been virtually destroyed. [Psalm 89:38–45](#) says,

<sup>38</sup> **But You have cast off and rejected, You have been full of wrath against Your anointed.** <sup>39</sup> **You have spurned the covenant of Your servant; You have profaned the crown in the dust.** <sup>40</sup> **You have broken down all his walls; You have brought his strongholds to ruin ...** <sup>44</sup> **You have made his splendor to cease and cast his throne to the ground.** <sup>45</sup> **You have shortened the days of his youth; You have covered him with shame.**

This occurred when Zedekiah, the last king of Judah (descended from David) lost his throne, and the nation was taken by Nebuchadnezzar, king of Babylon. Zedekiah was killed along with his sons. Only his two daughters survived ([Jeremiah 41:10; 43:6](#)), and they were later taken by Jeremiah across the sea. One was given in marriage to the royal house in Spain, the other to the royal house in Ireland.

But to Ethan the Ezrahite, it was apparent that the monarchy of David had collapsed. Even so, he remembered the promise of God, asking in [Psalm 89:46](#),

<sup>46</sup> **How long, O Lord? Will You hide Yourself forever? Will Your wrath burn like fire?**

This remained an open question at the time, but yet he prayed in verse 50, “*Remember, O Lord, the reproach of Your servants.*” God did indeed remember, for we know that nearly six centuries later, Jesus Christ was born. When His forerunner, John, was born, Zacharias testified that God had remembered His holy covenant ([Luke 1:72](#)).

The old throne of David was removed from the earthly Jerusalem, but the promise of God remained in effect. An earthly throne continued far away through Zedekiah’s daughters in order to maintain the promise to David himself, but at the same time a greater throne was being prepared for the Son of David, that is, Jesus Christ.

## The Righteous House

God is building a righteous house indirectly through David but directly through Jesus Christ. We read in [Romans 8:29](#) that Christ was “*the firstborn among many brethren.*” [Colossians 1:15](#) calls Him “*the firstborn of all creation,*” and [Colossians 1:18](#) says He is “*the firstborn from the dead, so that He Himself will come to have first place in everything.*”

[Hebrews 1:6](#) says of Christ,

<sup>6</sup> **And when He again brings the firstborn into the world, He says, “And let all the angels of God worship Him.”**

This is quoted from the Septuagint version of [Deuteronomy 32:43](#), which reads,

<sup>43</sup> **Rejoice, ye heavens, with him, and let all the angels of God worship him.**

The point is that Jehovah-Zidkenu is who made this covenant with David and his house. The implication is that the God of Righteousness is building a righteous house, headed by the great Anointed One, Jesus Christ. Having been begotten by the Spirit ([Matthew 1:18](#)), He cannot sin, because He was begotten through incorruptible seed ([1 Peter 1:23–25](#)).

Again, [1 John 3:9](#) says (literally),

<sup>9</sup> **No one who is begotten of God practices sin, because His seed abides in him; and he cannot sin, because he is begotten of God.**

The house of David, which God is building, is centered upon Jesus Christ, who was born as the Heir to the throne. The main theme of the New Testament is about the conflict between Jesus and the unrighteous men who opposed His claim to the throne.



Out of this conflict arose two groups of Jews, each claiming to be the true representatives of Judah, and each having its own messiah.

Those who believed in Jesus and who considered Him to be the legitimate King of Judah from the house of David are those whose belief is based on the New Covenant. Jesus Christ is the Mediator of this New Covenant ([Hebrews 9:15](#)), even as David was the recipient of the New Covenant promise of God.

Paul tells us who is of Judah and who is not. [Romans 2:28, 29](#) says,

**<sup>28</sup> For he is NOT a Jew [Judean] who is one outwardly, nor is circumcision that which is outward in the flesh. <sup>29</sup> But he IS a Jew [Judean] who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise [“Judah” status] is not from men, but from God.**

Heart circumcision is the sign of the New Covenant, even as “outward” circumcision in the flesh is a sign of the Old Covenant, Paul says. Both groups claim to be of Judah, which means “praise.” But only those who truly praise God through faith in the Mediator of the New Covenant are truly of Judah that is ruled by the house of David. In fact, no one is chosen unless they are joined to the Chosen One, who is Jesus Christ.

These are also the ones who have been imputed righteous by faith. Their righteousness is not based upon works nor on the will of man. Those who have Abrahamic faith are the children of Abraham ([Galatians 3:7](#)). Abrahamic faith is defined in [Romans 4:21, 22](#). Those who, like Abraham, believe that God is able to fulfill His promise are said to be “righteous.”

These are the sons of God as well ([Galatians 3:26](#)). More specifically, they are the sons of Jehovah-Zidkenu, “the Lord our righteousness,” for if His righteous and incorruptible seed abides in us, then it can truly be said that we have been imputed righteous.

## Praying to Jehovah-Zidkenu

Those who are yet unrighteous before God should learn the promises of God, not only to David but to all who were given New Covenant promises. Those who believe those promises may call upon the name of the Lord—specifically, Jehovah-Zidkenu—who has the power to impute righteousness to those with faith. These join “*the household of the faith*” ([Galatians 6:10](#)) as children of Abraham, but they also become part of the house of David.

## Chapter 9: Jehovah-Shammah

The last verse in Ezekiel gives us the name Jehovah-Shammah, “The Lord is there. After writing about the dimensions of the New Jerusalem, [Ezekiel 48:35](#) ends with this:

<sup>35</sup> **The city shall be 18,000 cubits round about; and the name of the city from that day shall be, “The Lord is there.”**  
[Jehovah-Shammah]

Those who may have read Ezekiel’s description of the new (or renewed) Jerusalem in the days of the prophet probably interpreted it according to their Old Covenant revelation that was prevalent at the time. Hence, they would have seen this description as a larger city built upon the ruins of the original city that had been destroyed by the Babylonians.

We, however, have the benefit of a New Covenant perspective. In particular, we have John’s description of the New Jerusalem in Revelation 21 that is not intended to be taken literally, for it is a heavenly city whose dimensions are symbolic.

### Two Temples

There are also differences between Solomon’s temple and Ezekiel’s temple. Both give the measure of the sanctuary as 10 x 20 cubits, but Solomon’s temple was measured “*according to the old standard*” ([2 Chronicles 3:3](#)), that is, the ordinary cubit of 19.8 inches. Ezekiel’s temple, however, used “long cubits” ([Ezekiel 41:8](#)) that was one handbreadth longer than the old standard cubit ([Ezekiel 43:13](#)). The long cubit measured 23.1 inches.

Solomon’s temple was 60 x 20 cubits, so its perimeter was 160 cubits, or 3168 inches in length (60 x 2 plus 20 x 2). The number 3168 represents the Lord Jesus Christ. Lord (*kurios*) has a numeric value of 800; Jesus (*Iesus*) has a numeric value of 888; and Christ (*christos*) has a numeric value of 1480. If you add them together, you get 3168, the perimeter that defines the dimension of Solomon’s temple. His temple was designed to manifest the Lord Jesus Christ.

It is not likely that Solomon himself understood this, because he was probably unfamiliar with the Greek language, nor did he know that the gospel in the future would come down to us in Greek. But God, who revealed the “*pattern*” (blueprint) of the temple to David ([1 Chronicles 28:12](#) KJV), knew the end from the beginning.

Ezekiel’s temple was measured by “*a man whose appearance was like the appearance of bronze*” ([Ezekiel 40:3](#)). He used “*a measuring rod of six cubits*” ([Ezekiel 40:5](#)), which is a reed of six long cubits or seven cubits of the *old standard*. The Holy Place measured 40 x 20 cubits ([Ezekiel 41:2](#)), and the Most Holy Place was 20 x 20 cubits. In other words, Ezekiel’s sanctuary was 60 x 20 cubits, but by using the long cubit, its perimeter of 160 cubits measured 3,696 inches. It was 528 inches longer than the perimeter of Solomon’s temple.

The Hebrew word *maftayach* means “key” and is used of the key of David in [Isaiah 22:22](#). It has a numeric value of 528. Hence, the difference between Solomon’s temple in the earthly Jerusalem and Ezekiel’s temple in the heavenly Jerusalem is *the key of David*. The number 528 is also a powerful healing frequency, and this may be why the heavenly Jerusalem’s street contains a tree whose leaves are for the healing of the nations ([Revelation 22:2](#)).

The perimeter of Ezekiel’s city is said to be 18,000 cubits ([Ezekiel 48:35](#)). Using the long cubit of 23.9 inches each, this would be 430,200 inches. The measure of the perimeter of the New Jerusalem in [Revelation 21:16](#) is 12,000 furlongs (*stadion*, about 202 yards each). This would be 87,264,000 inches, which is nearly 203 times greater than Ezekiel’s city.

Fortunately, we do not have to choose which account to believe, because both are symbolic of a spiritual city. Both Paul and John refer to the New Jerusalem as a heavenly city. Ezekiel’s city of 18,000 cubits (perimeter) emphasizes the number 18 (“oppression, bondage”), while John’s city connects it to the chosen ones who are its rulers. The Greek word *eklogay* (“elect, chosen”) has a numeric value of 144. This is also the numeric value of Lazarus which points to the resurrected ones. And, of course, 144 is 12 x 12. Twelve is the biblical number of governmental perfection.

Hence, it seems that Ezekiel’s city, defined according to its 18,000 cubit perimeter, seems to point to the earthly Jerusalem that is in bondage with her children ([Galatians 4:24](#) KJV), whereas John’s city is the heavenly Jerusalem which “*is free*” ([Galatians 4:26](#)).

## Two Cities

There are two cities that go by the same name: Jerusalem. The Old Testament writings do not distinguish them, except that the name of the city literally means *two Jerusalems*. The Hebrew name, *Yeru-shalayim* has the dual ending “*ayim*.” The Hebrew language has duals (*ayim*, “two”) and plurals (*im*, “three or more”).

The ancient rabbis discussed this and wondered why Jerusalem was a dual. No doubt Paul had participated in such discussions while he was a student under Gamaliel. He later came to the conclusion that there were indeed two cities, writing in [Galatians 4:25, 26](#),

**<sup>25</sup> Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. <sup>26</sup> But the Jerusalem above is free; she is our mother.**

The Old Testament prophets, as we said earlier, never attempt to distinguish between the two cities. Sometimes Jerusalem means the earthly city and at other times, it is the heavenly city. As a general rule, whenever the prophets speak of an imperfect, sinful, or lawless Jerusalem, it speaks of the earthly city. When it speaks of Jerusalem in glorious terms, it refers to the heavenly city.

Speaking of the earthly Jerusalem, [Ezekiel 24:9](#) says, “*Woe to the bloody city!*” [Nahum 3:1](#) echoes the same sentiment, saying, “*Woe to the bloody city, completely full of lies and pillage.*”

Yet of the heavenly city, [Zechariah 14:11](#) says, “*People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security.*” Isaiah goes further, linking Jerusalem to the new heavens and the new earth, implying that this is also the New Jerusalem. [Isaiah 65:17, 18](#) says,

**<sup>17</sup> For behold, I create new heavens and a new earth; and the former things will not be remembered or come to mind. <sup>18</sup> But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing and her people for gladness.**

The earthly Jerusalem had existed for thousands of years, but Isaiah saw a city that was either in the process of being created or was to be created in the future. His city was revealed in the last half of Isaiah, which was the prophet’s revelation of New Covenant things yet to come. So it is clear that the prophet was speaking of the New Jerusalem and not the old city.

For this reason, too, when John describes the heavenly city, he quotes from Zechariah and Isaiah, using their prophecies about “Jerusalem.” In other words, John interprets “Jerusalem” as Old Testament prophecies of the “*New Jerusalem*” ([Revelation 21:2](#)). Paul then makes a clear distinction between the two cities in [Galatians 4:25, 26](#).

The point is that the name of the city, revealed in [Ezekiel 48:35](#) as *Jehovah-Shammah*, is not the old city but the new. God’s presence is no longer in the earthly Jerusalem, but the heavenly city which Abraham sought for as an “alien” in Canaan ([Hebrews 11:9](#)). We too, as the household of Abrahamic faith, are also aliens insofar as the old city is concerned, “*having confessed that they were strangers and exiles on the earth*” ([Hebrews 11:13](#)).

## Praying to Jehovah-Shammah

To invoke the name of Jehovah-Shammah is to appeal for recognition as a citizen of the heavenly Jerusalem. Secondly, we may claim benefits that come with our citizenship. Being a citizen of the heavenly city is what makes us, “*like Isaac ... children of promise.*” What does that mean?

Paul says in [Philippians 3:20, 21](#),

**<sup>20</sup> For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup> who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.**

Citizenship in the city called Jehovah-Shammah gives us the hope of being transformed into the image of Christ. In other words, “Jehovah is there.” He is present in this heavenly City that is named after Him. By implication, He is NOT present in the earthly Jerusalem, for He forsook that city even as He departed in earlier times from Shiloh ([Jeremiah 7:12](#), [13](#), [14](#)).

Recall that Shiloh was named prophetically, *Ichabod*, “the glory has departed” ([1 Samuel 4:21](#), [22](#)). It denotes a town where God’s presence has departed. He is no longer “there.” Those who consider Hagar-Jerusalem to be their spiritual “mother” may be in danger of being “*cast out*” along with their mother ([Galatians 4:30](#)).

But we are not the children of the earthly Jerusalem. We are children of the city called prophetically Jehovah-Shammah. As children (citizens) of this city, we have the right to expect transformation into the image of its King.

## Chapter 10: Jehovah-Elyon

The name, Jehovah-Elyon appears three times in Scripture: [Psalms 7:17](#), [47:2](#), and [97:9](#). This is in addition to a similar form of the name found in [Genesis 14:18](#),

<sup>18</sup> **And Melchizedek, king of Salem, brought out bread and wine; now he was a priest of God Most High** [El-Elyon].

El-Elyon uses the title *El* instead of *Jehovah*, but we know that it is the same God. The difference draws our attention to different aspects of His nature. El presents Him as the Creator of the earth; Jehovah presents Him as the Covenanter.

The term *Elyon* itself appears 36 times in the Old Testament, along with 13 appearances in the New Testament (using the Greek word *hypsistos*). It is translated “*Most High*” 9 times and “*Highest*” 4 times. All together, the Most High is referenced 49 times in Scripture, which is a number associated with the Jubilee.

Of interest is the fact that the Old Testament uses Elyon 36 times, which is the biblical number of adversary or enemy. Under the Old Covenant, and because of sin, He turned out to be our enemy, a problem that was resolved through the New Covenant, where the number is 49, Jubilee.

### Elyon, The Great King

[Psalm 7:17](#) says,

<sup>17</sup> **I will give thanks to the Lord according to His righteousness and will sing praise to the name of the Lord Most High** [Jehovah-Elyon].

Psalm 7 is part of the Genesis book of Psalms, which covers the first 41 psalms. Each psalm is like a hymn of praise relating to a different story in the book of Genesis. Psalm 1 speaks of Adam in the Garden. Psalm 2 speaks of Cain murdering Abel, the first martyr. Psalm 3–6 speak of the rise of the wicked and their persecution of the righteous, even while Abel’s blood yet speaks from the ground ([Genesis 4:10](#); Hebrews [11:4](#)).

Psalm 7, then, commemorates the flood, which judges the wicked and cleanses the earth before we see the renewed earth in Psalm 8, where all things have been put under His feet. In that context, Psalm 7 ends with a reference to Jehovah-Elyon and “*His righteousness*” in all of His judgments.

[Psalm 47:2–4](#) clarifies the meaning of Jehovah-Elyon, saying,

<sup>2</sup> **For the Lord Most High** [Jehovah-Elyon] **is to be feared** [respected, recognizing His right to rule], **a great King over all the earth.** <sup>3</sup> **He subdues peoples under us and nations under our feet.** <sup>4</sup> **He chooses our inheritance for us, the glory of Jacob whom He loves. Selah.**

Jehovah-Elyon is “*a great King over all the earth.*” As with Psalm 7, which describes the flood, “*He subdues peoples,*” the result being that “*You have put all things under his feet*” ([Psalm 8:6](#)). Adam was given the authority to “*subdue*” the earth ([Genesis 1:28](#)), and Paul says that “*He is able even to subdue all things unto Himself*” ([Philippians 3:21](#) KJV).

The third use of the name Jehovah-Elyon is found in [Psalm 97:9](#),

<sup>9</sup> **For You are the Lord Most High** [Jehovah-Elyon] **over all the earth; You are exalted above all gods.**

Here David recognized God’s right to rule the whole earth. In other words, he “*feared*” God, as we saw in [Psalm 47:2](#). By using the name Jehovah-Elyon, David used the title depicting God as the King over all that He created.

### Our Inheritance

The remarkable thing is that while creation as a whole is subdued under the feet of Christ, our inheritance is to see peoples and nations subdued “*under our feet*” as well. This is the glory of God. So Paul says in [Philippians 3:20](#), [21](#) KJV,

<sup>20</sup> ... we eagerly wait for a Savior, the Lord Jesus Christ, <sup>21</sup> who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto Himself.

In other words, our bodies will be “like unto His glorious body,” so that when all things are subdued under the feet of Christ, those same things will be subject to those who are part of His body. That is why “He subdues peoples under us and nations under our feet” ([Psalm 47:3](#)). The psalmist says that this is our inheritance, for we are “fellow heirs with Christ” ([Romans 8:17](#)).

To actually receive this inheritance, we must receive this glory of God in our bodies. Paul calls it “*the redemption of our body*” ([Romans 8:23](#)). We must be changed into His likeness so that this authority over the nations is not abused. We must be qualified to “*reign with Him*” ([Revelation 20:6](#)).

The first step toward qualification is justification by faith through the feast of Passover. Many think that justification alone qualifies a believer to reign with Christ, but that is not the case. The second requirement is sanctification through Pentecost, which involves enduring to the end ([Hebrews 10:36](#)). Yet not every Pentecostal is qualified to rule. We see, for example, how King Saul was a Pentecostal ([1 Samuel 10:6](#)), who was given opportunity to rule. But in spite of his awesome Pentecostal experience, he did not endure to the end but fell into lawlessness and rebellion. For this reason, he lost the throne ([1 Samuel 13:13, 14; 15:23, 26](#)) and was replaced by “*a man after His own heart*” ([1 Samuel 13:14](#)).

The overcomers are those who endure to the end, so that they qualify for the third great feast, *Sukkoth*, “Tabernacles,” through which we receive our inheritance.

Jesus was begotten when the Most High God overshadowed Mary ([Luke 1:35](#), “*and for that reason the holy Child shall be called the Son of God.*” In other words, the King of Creation had a Son named Jesus, who, as the Son of Elyon, was “*the Heir of all things*” ([Hebrews 1:2](#)).

We too are sons of Elyon, if indeed we are begotten by the Spirit of the same God that begat Jesus Christ. Jesus said in [Luke 6:35](#),

<sup>35</sup> **But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High** [hypistsos]; **for He Himself is kind to ungrateful and evil men.**

Jesus was telling His disciples that the evidence of being a “son” was to do what his father does and to manifest the character of his father. In this case, we are to have the nature of Elyon, not only when we are transformed fully into His image, but also to manifest His character here and now, even if not fully successful yet.

## Tabernacles

Psalm 7, where we see the first reference to Jehovah-Elyon, is one of three *Gittith* psalms, along with Psalm 80 and 83. At the end of [Psalm 7:17](#), we read, “*To the chief Musician, upon Gittith.*” Unfortunately, most translations incorrectly put this as the header for Psalm 8. Dr. Bullinger shows that Psalm 7 is the *Gittith* psalm, not Psalm 8. The same holds true for Psalm 80 and 83.

*Gittith* literally means “winepresses.” The *Gittith* psalms were to be read at the feast of Tabernacles when they poured out the new wine for seven days. The Day of Atonement was specifically the day of vintage for the winepresses, as they extracted the new wine to pour out at the feast of Tabernacles 5 days later.

The point is that the *Gittith* psalm ([Psalm 7:17](#)) mentions Jehovah-Elyon for the first time in Scripture. Pouring out the seven bowls of wine at the feast of Tabernacles is likewise pictured in Revelation 16 in the context of judgment upon Mystery Babylon. At the same time, the wine pictures the new wine of the Spirit being poured out upon those who are able to contain it. One must have new wineskins. Jesus said in [Luke 5:37, 38](#),

<sup>37</sup> **And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined.** <sup>38</sup> **But new wine must be put into fresh wineskins.**

New wineskins speak of those who are able to receive the “wine” of the feast of Tabernacles. Those who have not endured to the end remain as “*old wineskins*” who are not qualified for the fullness of the Spirit and the bodily change that is the inheritance of the sons of Elyon.

So we see a dual fulfillment of that which is prophesied in the feast of Tabernacles. There is judgment for those who are disqualified; while “*the glory of Jacob*” ([Psalm 47:4](#)) is the inheritance of those “*whom He loves*.” The reference to Jacob is to remind us of the night Jacob wrestled with the angel Peniel, at which time he received the new name, *Israel* ([Genesis 32:28](#)). Names indicate one’s nature. Hence, Jacob’s nature was changed from being a supplanter (or usurper) to one who revered God’s right to rule. *Israel* means “God rules,” and as sons of the Most High God, we are called to rule with Him by the authority of Jesus Christ.

In the sequence of Jacob’s journey to Padan-aram and back, he fulfilled all of the feast days that were later established in Israel’s wilderness journey from Egypt to the Promised Land. When he wrestled with the angel—just before going to Sukkoth the next day—he fulfilled the prophecy of the Day of Atonement. This is where he received the name *Israel*, and eventually, this same day became the preparation day for the feast of Tabernacles. Here the new wine was extracted for the celebration of Tabernacles. So it is fitting that Psalm 7 would be for Gittith and that this is the first mention of Jehovah-Elyon, the Most High God, who is ready to give the sons of God their inheritance.

## Praying to Jehovah-Elyon

In the psalms, we are given three examples of prayer to Jehovah-Elyon. These include an understanding of who He is as the great King of the earth ([Psalm 47:2](#)), who is “*far above all the gods*” ([Psalm 97:9](#)). When we recognize His rights as the King, we may “*give thanks*” and “*sing praise to the name of the Lord Most High*” ([Psalm 7:17](#)), because He gives us our inheritance by subduing “*peoples and nations under our feet*” ([Psalm 47:3](#)).

To give thanks is to know that He will indeed fulfill His promise to us, because from His position of absolute power, He is able and willing to glorify us and fill us with the new wine of the Spirit.

Jehovah-Elyon is said specifically to be our heavenly Father, and speaks of His relationship with us and the basis of our inheritance.



## Chapter 11: Jehovah-Roi

[Psalm 23:1](#) says,

<sup>1</sup> **The Lord is my shepherd [Jehovah-Roi], I shall not want.**

David was a shepherd, and so he understood what a shepherd was. He saw himself as one of God's sheep and wrote from this perspective. To know God as a Shepherd is to know His love and tender care and to trust in His devotion and protection in the face of danger. Special emphasis is upon His willingness to die for the sheep. So David testified in [1 Samuel 17:34–36](#),

<sup>34</sup> **But David said to Saul, “Your servant was tending his father’s sheep. When a lion or a bear came and took a lamb from the flock, <sup>35</sup> I went out and rescued it from his mouth; and when he rose up against me, I seized him by his beard and struck him and killed him. <sup>36</sup> Your servant has killed both the lion and the bear; and this uncircumcised Philistine [Goliath] will be like one of them, since he has taunted the armies of the living God.”**

When Goliath attacked the Israelite sheep, David acted the part of a good shepherd and delivered them from the hand of the Philistines. The implication is that Saul was not a shepherd.

### A Great and Good Shepherd

[Hebrews 13:20](#) tells us,

<sup>20</sup> **Now the God of peace who brought up from the dead the great Shepherd [poimen] of the sheep through the blood of the eternal covenant, even Jesus our Lord.**

Our “*great Shepherd*” was “*brought up from the dead*” because He had died for His sheep. In His death, Jesus was “*the Lamb of God*” ([John 1:29](#)). In His resurrection, He became “*the great Shepherd of the sheep*.” In order to be a great Shepherd who leads others, one must also know what it means to be a sheep who follows Christ.

Jesus spoke of a “*good shepherd*” in contrast to the thief or the hired hand. [John 10:10–15](#) says,

<sup>10</sup> **The thief comes only to steal and kill and destroy; I came that they may have life and have it abundantly. <sup>11</sup> I am the good shepherd [poimen]; the good shepherd lays down His life for the sheep. <sup>12</sup> He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. <sup>13</sup> He flees because he is a hired hand and is not concerned about the sheep. <sup>14</sup> I am the good shepherd, and I know My own and My own know Me, <sup>15</sup> even as the Father knows Me and I know the Father; and I lay down My life for the sheep.**

Those who know the Shepherd also know that they are His sheep. They have learned to hear His voice. When shepherds gathered together in an enclosure at night, their sheep mingled together. But in the morning, each shepherd would call for his sheep as he left. The sheep knew the voice of their shepherd and would follow him.

Hired hands, or temporary workers, had more difficulty, because the sheep had not learned to recognize their voice. Neither had they developed any love for the sheep. They worked for money and were not about to put their lives on the line for a bunch of sheep. Many people—even those who have memorized Psalm 23—still think of God in terms of a hired hand, one who does not really care for them. They lack that intimate relationship with Christ, or they lack experiential proof that He provides for them and protects them.

Jehovah-Roi speaks directly to the definition of divine love that Paul sets forth in [Romans 5:6–8](#),

<sup>6</sup> **For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup> But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.**



When we apply such love to a shepherd for his sheep, we can see why sheep trust their shepherd. He is willing to fight wolves and bears, putting his life in danger to protect his beloved sheep. He is even willing to die for his sheep, if necessary.

Perhaps the key to knowing Him as “*my Shepherd*” is to recognize His voice when He speaks. There are many voices in the world and within one’s mind. Only experience can teach us to hear His voice, and each has to learn this for himself.

Distinguishing voices depends largely on knowing the nature of our good Shepherd and recognizing His patterns of behavior. This is where it becomes important to know the Scriptures, because this is the word of God that was spoken to other sheep in the past. Because God does not give any one person the full revelation, we need to hear revelation that God has given others in order to have a more complete picture. This is why the Bible was given to us.

## Shepherding Lost Sheep

[Ephesians 4:11](#) lists “pastors” (*poimen*, “shepherds”) as one of the five-fold ministry for the edification of the church. A good shepherd cares for sheep that others have lost. In [John 21:16](#), Jesus told Peter, “*Shepherd My sheep*.” Hence, pastors are shepherds in relation to the congregation, while they are sheep in relation to the great Shepherd, Jesus Christ.

Pastors are therefore charged with caring for the sheep, not as mere hired hands but as good shepherds. A pastoral calling is not just a vocation, where one hopes to draw a pension when he retires.

[Deuteronomy 22:1, 2](#) says,

**<sup>1</sup> You shall not see your countryman’s ox or his sheep straying away and pay no attention to them; you shall certainly bring them back to your countryman. <sup>2</sup> If your countryman is not near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him.**

This law is related to the question, “*Am I my brother’s keeper?*” ([Genesis 4:9](#)). The question implies, Am I my brother’s guardian? Am I in charge of my brother? Do I have authority over my brother? The answer is, “No, I am my brother’s brother.”

We ought to recognize that all of us are ultimately God’s sheep. Each shepherd is primarily responsible for his own sheep, but secondarily, we are indeed responsible for sheep who have strayed and are lost. Our responsibility ends only when the owner comes searching for his lost sheep.

The shepherds in Israel were its civil and religious leaders. [Jeremiah 23:1](#) says,

**<sup>1</sup> “Woe to the shepherds who are destroying and scattering the sheep of My pasture!” declares the Lord.**

So the prophet says in [Jeremiah 50:6](#), “*My people have become lost sheep*.” He says further in [Jeremiah 50:19](#), “*And I will bring Israel back to his pasture*.”

Again, [Ezekiel 34:2, 5](#) says,

**<sup>2</sup> Son of man, prophesy against the shepherds of Israel. Prophesy and say to those shepherds, “Thus says the Lord God, ‘Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock?’ ... <sup>5</sup> They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered.”**

The solution is found in [Ezekiel 34:11](#),

**<sup>11</sup> For thus says the Lord God, “Behold, I Myself will search for My sheep and seek them out.”**

So we read in [Matthew 10:5, 6](#),

**<sup>5</sup> These twelve Jesus sent out after instructing them, “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; <sup>6</sup> but rather go to the lost sheep of the house of Israel.”**

Only later did Jesus send them out to the world at large, saying in [John 10:16](#),

**<sup>16</sup> I have other sheep, which are not of this fold. I must bring them also, and they will hear My voice; and they will become one flock with one shepherd.**

I believe this relates to Paul's discussion in [Ephesians 2:14–16](#), where Jew and Gentile were to be joined as “*one new man*,” that is, “*one flock with one shepherd*.” His love is not limited to Israelites but extends to the whole world ([John 3:16](#)).

On the level of prophecy, it is strange that so many preachers and theologians fail to search for the lost sheep of the house of Israel. They find it more convenient, it seems, to call the Israelites “Jews” and to think that Jews are only lost insofar as they reject Jesus Christ. Hence, they restrict their thinking to the area of salvation and ignore the prophetic implications of this.

A good shepherd will search specifically for the lost sheep of the house of Israel so that they may understand prophecy and not confuse them with the Israelis today. See my book, [Who is an Israelite?](#)

## Praying to Jehovah-Roi

We approach Jehovah-Roi as sheep would approach a shepherd to affirm the shepherd's love when we have emotional needs. In this capacity, He is also Jehovah-Shammah, the ever-present one who is “there” for us as Immanuel, “*God with us*” ([Matthew 1:23](#)).

When we are in need of provision, we can approach Jehovah-Roi or Jehovah-Jireh, who sees our need and provides accordingly. When in need of protection, we can approach Jehovah-Roi or Jehovah-Sabaoth, “The Lord of hosts.”

Psalms 23 provides us with a picture of all the names of God.

1. “The Lord is my shepherd, because He is Jehovah-Roi, our shepherd.
2. “*I shall not want*,” because He is Jehovah-Jireh, who provides.
3. “*He leads me beside still waters*,” or waters of rest, because He is Jehovah-Shalom.
4. “*He restores my soul*,” because He is Jehovah-Ropheka, our healer.
5. “*He leads me in the paths of righteousness*,” because He is Jehovah-Tsidkenu, our righteousness.
6. “I fear no evil, for You are with me,” because He is Jehovah-Shammah,” the Present One.
7. “Your rod and Your staff, they comfort me,” because He is Jehovah-Sabaoth, the Lord of hosts, protecting me from all harm.
8. “You prepare a table before me in the presence of my enemies,” because we may feast while He fights our battles as Jehovah-Nissi, our Banner.
9. “You have anointed my head with oil,” sanctifying me through Jehovah-Mekaddishkem.
10. “I will dwell in the house of the Lord,” the house of Jehovah-Elyon, the Most High God who takes the initiative by the counsel of His own will through the New Covenant.

All ten aspects of Jehovah are thus found in Psalm 23. Whether David was conscious of this or not, we cannot say for sure, but surely he was inspired by the Holy Spirit to write such things. The last two names of God, which I think should be added are also implied in Psalm 23.

Jehovah-Nasaw, “Jehovah that smites” ([Ezekiel 7:9](#)) reveals God as a disciplinarian, and we know that a shepherd will discipline a lamb that strays too often.

Jehovah-Beothos, “Jehovah our Helper” ([Hebrews 13:6](#); [Psalm 10:14](#)) speaks generally of the shepherd helping the sheep in whatever way he can with the needs of the sheep.

## Chapter 12: Jehovah-Nakaw

[Note: Previously, I had mistakenly written this name of God as Jehovah-Nawsaw. I had written it incorrectly in the marginal notes of an old Bible. I have now made the correction.]

Ezekiel lived to see the overthrow of Jerusalem and attributed it to God's judgment for the long-standing wickedness of the city. We read in [Ezekiel 7:8, 9](#),

**<sup>8</sup> Now I will shortly pour out My wrath on you and spend My anger against you; judge you according to your ways and bring on you all your abominations. <sup>9</sup> My eye will show no pity nor will I spare. I will repay you according to your ways, while your abominations are in your midst; then you will know that I, the Lord, do the smiting.**

The KJV reads, “and ye shall know that I am the Lord that smiteth” (Jehovah-Nakaw). The word is also translated “strike” and “beat.” So we read in [Deuteronomy 25:2](#),

**<sup>2</sup> then it shall be if the wicked man deserves to be beaten [nakaw], the judge shall then make him lie down and be beaten [nakaw] in his presence with the number of stripes according to his guilt.**

This is the God that brings judgment according to the principle of equal justice. Hence, He judged Jerusalem according to its own ways and actions by the law of equal weights and measures ([Leviticus 19:35, 36](#)). This law is also expressed in [Exodus 21:23–25](#),

**<sup>23</sup> But if there is any further injury, then you shall appoint as a penalty life for life, <sup>24</sup> eye for eye, tooth for tooth, hand for hand, foot for foot, <sup>25</sup> burn for burn, wound for wound, bruise for bruise.**

The mercy of God postponed judgment upon Jerusalem for centuries. There were a few times of repentance, and in such times God refrained from judging the land and the city. God waits to judge when the people reach a point when it is clear that they will not obey His voice as they vowed in [Exodus 19:8](#), “*All the Lord has spoken, we will do!*”

### Divine Justice

Divine justice decrees a measure of justice that is equal to the crime (sin). Those who are being judged, of course, always disagree, thinking that God is unjust for not allowing them the right to sin. That is to be expected of a lawless people, who interpret God's patience as indulgence.

The Israelites had fallen into the same wicked practices as the Canaanites before them. God's equal justice is seen in [Leviticus 18:24–28](#),

**<sup>24</sup> Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. <sup>25</sup> For the land has become defiled, therefore I have brought its punishment upon it, so the land has spewed out its inhabitants. <sup>26</sup> But as for you, you are to keep My statutes and My judgments and shall not do any of these abominations, neither the native, nor the alien who sojourns with you <sup>27</sup> (for the men of the land who have been before you have done all these abominations, and the land has become defiled); <sup>28</sup> so that the land will not spew you out, should you defile it, as it has spewed out the nation which has been before you.**

We see how the Canaanites were expelled from the land on account of these abominations. Thus, God warned the Israelites that the land would expel them as well, if they followed the example of their predecessors. He is a God of equal justice. The main difference is that the Israelites had received greater revelation of God's law, and so they were more accountable, because “*from everyone who has been given much, much will be required*” ([Luke 12:48](#)).

### The Remnant of Canaan

One may argue that the Israelites were given greater grace than the Canaanites were given. Yet the Canaanites were given 848 years of grace. The curse of Noah upon Canaan in [Genesis 9:25](#) was followed by 2 cycles of 414 years (“Cursed Time”),

ending with Israel's Jordan crossing under Joshua. The Israelites spent just 821 years in the land, ending with the destruction of Jerusalem in 586 B.C. at the hands of Jehovah-Nakaw.

God raised up the Israelites to judge Canaan; God later raised up the Babylonians to judge the House of Judah. In both cases, God spared a remnant, in order that His word might be fulfilled in them. In the case of Canaan, we read in [Genesis 9:26](#),

**<sup>26</sup> He also said, “Blessed be the Lord, the God of Shem; and let Canaan be his servant.”**

The Canaanites were destined to be the servant of “*the God of Shem*.” When Shem built Jerusalem, he was known by the title Melchizedek, King of Righteousness. According to the book of Jasher, Melchizedek was also known as Adonizedek, “Lord of Righteousness.” The Canaanites were to submit to his rule, for he held the birthright and the Dominion Mandate—or what the Chinese call The Mandate of Heaven. To serve Shem was to serve the God of Shem.

Unfortunately, his successors, who assumed the title of Adonizedek ([Joshua 10:1](#)), were ungodly and thus came under divine judgment. But by this time, Shem had designated that the birthright would go to Abraham. The Canaanites should have served Joshua, who was the heir of the birthright, but they chose to fight against him.

Nonetheless, a remnant of the Canaanites known as the Gibeonites, fulfilled Noah's prophecy and served the God of Shem. [Joshua 9:27](#) says,

**<sup>27</sup> But Joshua made them that day hewers of wood and drawers of water for the congregation and for the altar of the Lord, to this day, in the place which He would choose.**

A few centuries later, we see how the Philistines captured the Ark of the Covenant for 7 months ([1 Samuel 6:1](#)). When it was returned, the Ark spent 20 years in Kiriath-jearim ([1 Samuel 7:2](#)). Kiriath-jearim was one of four cities that made a covenant of peace with Joshua ([Joshua 9:17](#)). These were located within the territory of the tribe of Judah ([Judges 18:12](#)). God honored these Canaanites with the presence of the Ark for 20 years as they served the Lord God of Shem.

In fact, God brought judgment upon the house of Saul for persecuting the Gibeonites ([2 Samuel 21:1](#)).

We also find “*Ishmaiah the Gibeonite*” among David's mighty men ([1 Chronicles 12:4](#)). In fact, David's Royal Guard was a company of 600 Philistines from Gath known as Gittites ([2 Samuel 15:18](#)). No doubt these were Philistines who came to believe in the God of Shem as well, along with their families. The Philistines were immigrants from Crete who, after a failed war against Egypt, had settled in what is today known as the Gaza Strip.

The point is that the Gibeonites, along with three other nearby towns, became part of the House of Judah and served the God of Shem. This was how they fulfilled the “curse” of Noah. Even God's curses are, ultimately, a blessing.

## The Remnant of Judah

Most believers are familiar with the remnant in the days of Elijah ([1 Kings 19:18](#)), because Paul expounded on its significance in [Romans 11:1–7](#). But Isaiah was the prophet who received the greatest revelation of the remnant.

When Judah was smitten by Jehovah-Nakaw, God again spared His remnant. One of Isaiah's sons was named *Shear-jashub*, “The Remnant Shall Return” ([Isaiah 7:3](#)). He was named prophetically to show that even though God was smiting the nation, there was a remnant that would fulfill the promises of God. This was Paul's interpretation in [Romans 11:7](#).

God used Assyria as the rod of His anger ([Isaiah 10:5](#)) to strike Israel, as it is written in the law in [Deuteronomy 25:1–3](#). So the prophet writes in [Isaiah 10:20–22](#),

**<sup>20</sup> Now in that day the remnant of Israel and those of the house of Jacob who have escaped, will never again rely on the one who struck [nakaw] them but will rely on the Lord, the Holy One of Israel. <sup>21</sup> A remnant will return, the remnant of Jacob, to the mighty God. <sup>22</sup> For though your people, O Israel, may be like the sand of the sea, only a remnant within them will return ...**

Later, God says, “do not fear the Assyrian who strikes [nakaw] you with the rod” ([Isaiah 10:24](#)). The Assyrians do the striking, but Jehovah-Nakaw takes the credit for it. Those who simply blame the Assyrians for striking Israel or blame the

Babylonians for striking Judah need a greater understanding of the sovereignty of God, and they also need a revelation of Jehovah-Nakaw.

## Beatings are Limited

The law in [Deuteronomy 25:1–3](#) limits any beating to 40 lashes so that “*your brother is not degraded in your eyes.*” The number 40 is the biblical number of trial or probation. In a national application of this law, Israel was sentenced to 40 years in the wilderness in [Numbers 14:34](#). So also, God’s judgment upon Israel was to be limited. Israel was told not to fear the Assyrian “rod” because, as [Isaiah 10:25](#) says,

<sup>25</sup> **For in a very little while My indignation against you will be spent and My anger will be directed to their [the Assyrian’s] destruction.**

God’s judgments are always limited, because Jehovah-Nakaw is a God of mercy and grace as well as judgment. This is guaranteed in the law of Jubilee, where all debts are cancelled after a maximum of 50 years. It is also why the so-called “eternal judgment” must be interpreted correctly, where the Hebrew word *olam* means “hidden, unknown, indefinite,” rather than “everlasting” or “eternal.”

Likewise, its Greek equivalent, *aionian*, must also be interpreted by the meaning of *olam*. It ought to be rendered as “an age” or “age-abiding,” rather than eternal. Divine judgments do not last forever, for God judges sin in direct proportion to the offence. That is why the Israelites were not sentenced to eternal punishment but for only 40 years. It was directly proportional to the 40 days that the spies had spied out the land.

This, then, is the nature of Jehovah-Nakaw, the God of Smitings or Beatings.

## Chapter 13: Jehovah-Boethos

The final Jehovah name comes from the New Testament. It seems that others have missed this name because it is written as “*The Lord is My helper*” ([Hebrews 13:6](#)). When most translations of the Old Testament render Jehovah as “Lord,” the commentators have no trouble correcting this to read Jehovah, Yahweh, or something similar. But when the New Testament uses the term “Lord” (*kurios*), usually quoting from the Septuagint Version, they miss the fact that this is the Greek translation of Jehovah.

Most likely, they miss this connection because *kurios* has a dual application. It does not always refer to Jehovah but also to lords among men. So, for instance, we read in [Luke 16:5](#) KJV, “*So he called every one of his lord’s debtors unto him.*”

In the Hebrew Old Testament, we often read how people used the respectful term “my lord” in referring to men. So we read of “my lord, Esau” in [Genesis 32:4](#). When Abraham approached the sons of Heth to buy a burial cave for Sarah, they answered in [Genesis 23:6](#), “*Hear us, my lord, you are a mighty prince among us.*” In both cases, the Hebrew word used is *adon*, not Jehovah, but the Greek Septuagint translation of the Hebrew Old Testament translates it as *kurios*, which, in turn, is normally translated into English as “lord.”

So we see that the Greek word *kurios* was the common translation of both *adon* and Jehovah and could therefore refer to both God and men.

This somewhat confusing situation carried into the New Testament as well. This means we must look at the context to see if “lord” refers to men or to God. In [Hebrews 13:6](#), “*The Lord is my helper, I will not be afraid.*”

It is clear that “Lord” applied to Jehovah, taken from [Psalm 10:14](#), “*You have been the helper to the orphan.*” Therefore, I believe that this is the 12<sup>th</sup> subset of the name Jehovah. Those who see only ten subsets of Jehovah think of ten as a number of completion. I see 12 subsets as the completion number of divine government. It is not a crucial point, of course, but in my view, it clarifies the point that Jehovah, the God of the Covenant, is the King who rules His people.

### Caring for Orphans

[Hebrews 13:6](#) asserts that Jehovah is our “Helper.” What exactly does that mean? There are many ways to help us, but this appears to have a specific application. If we look at the context, we obtain a narrower view of “Helper.” [Hebrews 13:5, 6](#) says,

**<sup>5</sup> Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, “I will never desert you, nor will I ever forsake you,” <sup>6</sup> so that we confidently say, “The Lord is my Helper, I will not be afraid. What will man do to me?”**

[Psalm 10:14](#) applies this specifically to orphans, saying, “*You have been the helper of the orphan*” (*yatom*, “fatherless, orphan”). The word comes from a root word that means “to be lonely.” So Jehovah-Boethos in this case refers to God as a Father who will never abandon us. More than that, He is a Father to the fatherless.

David himself knew this side of God, for when he fled from Saul and lived as an outlaw, his parents were forced to renounce him and abandon him, lest they too would be persecuted. David wrote of this in [Psalm 27:10](#),

**<sup>10</sup> For my father and my mother have forsaken me, but the Lord will take me up.**

Fathers normally had power of attorney in their family. The technical term was a kinsman redeemer, usually mistranslated as “avenger of blood.” The kinsman redeemer was the one responsible to protect the family from injustice, and in case of internal disputes, he was the judge or arbitrator between the two parties.

Widows and orphans, however, often had no one to be their advocate in court. They were often victims of injustice, as many took advantage of them and oppressed them. [Exodus 22:22–24](#) says,

**<sup>22</sup> You shall not afflict any widow or orphan. <sup>23</sup> If you afflict him at all, and if he does cry out to Me, I will surely hear his cry; <sup>24</sup> and My anger will be kindled, and I will kill you with the sword, and your wives shall become widows and your children fatherless.**



In other words, if a widow or orphan is oppressed and has no advocate to help, then God Himself will be their Advocate. David recognized that God was his Advocate. An advocate is also referred to as a “comforter,” as we see in [Isaiah 40:1](#). In the New Testament, we see that our Comforter is the Holy Spirit ([John 14:26](#) KJV). The Greek word is *parakletos*, which the NASB renders “Helper.” The word literally means one who is summoned (to help), one who is called to one’s side, especially in a court of law.

*Boethos* is literally *boe*, “a cry,” and *theos*, “God.” It means a cry to God, an appeal to God for help. That, of course, describes a situation where the Jehovah-Boethos, comes to our aid in the form of the Holy Spirit. The Holy Spirit also represents Christ, for Christ called Him “another Comforter” (KJV) or “another Helper” (NASB), assuring the disciples in verse 18 that “*I will not leave you as orphans; I will come to you.*”

So Jehovah-Boethos is primarily the God of widows and orphans, those who lack an earthly advocate to cover them and protect them from injustice, harm, or lack of provision. He is also the God of those who have been orphaned by the church. Even if the church rejects people, this does not mean (as they often claim) that these rejected ones are “lost.” Instead, it means that their Advocate has changed, because they are now among the fatherless.

## Praying to Jehovah-Boethos

The early church was cast out of Judaism and became legally fatherless in that sense. But they had an Advocate, a “Helper,” who had been given to them on the day of Pentecost. All of the injustice perpetrated on the early church suggested their fatherless condition, but this only enhanced their status with Jehovah-Boethos Himself.

On a more personal level, many today have been fatherless in one way or another. Either their father has died, or their father has neglected or abandoned them altogether. Often their very concept of a father conjures up a negative emotion. Such people need to know God as their heavenly Father, one who does not abandon them as orphans.

As the law says, those widows and orphans who call upon Him will surely be heard, and God will indeed hear their prayer. Unfortunately, many of these remain unaware of God’s law and do not know the name of Jehovah-Boethos. Hence, they often do not feel as if God has heard their cries. But the word of God itself assures us that He does indeed hear their cry. He takes up their cause as the Advocate and Kinsman Redeemer.

Let this be of comfort to all of the fatherless children in the world today.